

THE MISSIONARY HERALD.

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HISTORICAL SKETCH OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

[In place of the brief "Survey" of the Missions of the Board, which it has been customary to present from year to year, in the January number of the *Missionary Herald*, it is thought best to give in this number a concise historical sketch of the Board and its work from the first, recently prepared for another purpose by the Foreign Secretary; followed by a list of the missionaries in each field, with the names of the stations where they are now located, and a tabular view of the leading statistics of the missions.]

ORGANIZATION.

The American Board was organized by the General Association of Massachusetts June 29, 1810, and received its present corporate name two years later, by act of the State Legislature. It was fitting that it should be organized in New England. The missionary spirit had much to do with the plans of the first settlers. It entered largely into the motives of those who landed at Plymouth, and is expressed on the seal of the Massachusetts Colony by the figure of an Indian, with the legend, "Come over and help us." In missionary zeal, in cheerful expenditure of property and life for the conversion of the heathen, the early settlers of New England have not been surpassed by their descendants. Twenty Indian churches, some of them in charge of competent pastors, and a membership of nearly three thousand, were the result of labors in New England before the end of the 17th century. The work of David Brainerd, in the middle of the 18th century, had a far-reaching influence, not only in this country, but in Great Britain. The story of his life, from the pen of the elder Edwards, fired the heart of William Carey, and more than any other one agency, gave rise to English missions. This missionary spirit, held in abeyance during the old French war and the Revolutionary struggle, revived with that great evangelical movement which marked the close of the last century and the beginning of the present, and many individuals, here and there, were prompted to efforts in behalf of the heathen world.

The constitution of the Massachusetts Missionary Society was modified in
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1804, and its object was defined to be "to diffuse the Gospel among the people of the newly-settled and remote parts of our country, among the Indians of the country, and through more distant regions of the earth, as circumstances shall invite and the ability of the Society shall admit." In 1806, Dr. Griffin urged the claims of the heathen on the General Assembly of the Presbyterian Church, with an eloquence and earnestness seldom surpassed. The "Connecticut Evangelical Magazine," commenced in 1800, and other similar publications issued soon after, diffused among the churches much intelligence in regard to missionary work in other lands. It is not strange, therefore, that thoughtful young men in the colleges should have caught the spirit of the time. The young men who met in prayer by the hay-stack in Williamstown, and afterwards laid their request to be sent abroad before the General Association of Massachusetts, were but giving expression to the sentiment of many hearts. The Association was ready to receive their request, and the committee to whom it was referred, after a single day's deliberation, reported in favor of a Board of Commissioners for Foreign Missions. The report was adopted, and the following persons were chosen to constitute the Board: His Excellency John Treadwell, Timothy Dwight, D. D., Gen. Jedidiah Huntington, and Rev. Calvin Chapin, of Connecticut; Rev. Joseph Lyman, D. D., Rev. Samuel Spring, D. D., William Bartlett, Esq., Rev. Samuel Worcester, and Dea. Samuel H. Walley, of Massachusetts. The election of the four gentlemen from Connecticut was confirmed at the next meeting of the Connecticut Association; and Massachusetts and Connecticut pledged hearts and hands in the new enterprise.

EARLY MEETINGS — FIRST MISSIONARIES.

The Commissioners held their first meeting at Farmington, Connecticut, on the 5th of September, 1810, five only being present. A constitution was adopted, and officers were chosen. A Prudential Committee was appointed, consisting of three members, — William Bartlett, Esq., and Rev. Messrs. Spring and Worcester; Mr. Worcester was chosen Corresponding Secretary, and the Board was organized. Four young men were ready and waiting to be sent abroad.

The second meeting was held at Worcester in 1811, seven members present. Four young men who had offered their services — Adoniram Judson, Samuel Nott, Gordon Hall, and Samuel Newell — were formally appointed missionaries; and it was resolved to establish, as soon as practicable, a mission in *India*, and another among the native tribes of this continent. A fifth young man — Mr. Luther Rice — desired an appointment, and the committee dared not reject his request.

In January, 1812, it was reported that a vessel was ready to sail in two weeks for Calcutta. The Prudential Committee had but \$1,200 at their disposal; yet, on the 27th of January, they resolved to send the missionary party. Such was their faith in the leading of God's providence, and in the response they would meet in the Christian spirit of the churches. And they were not disappointed. The Lord made it to be remembered that the silver and the gold are his. Before they were ready to sail, funds had been received to the amount of over \$6,000, and the stipulated salary of the missionaries for the first year and a quarter was paid in advance. Messrs. Judson and Newell sailed from Salem on the 19th of February; and Messrs. Nott, Hall, and Rice left the Capes of Delaware on the 24th, on their way to India.

PROGRESS — NUMBER OF LABORERS.

From this small beginning the Board has gone on till its annual receipts have amounted of late to nearly \$500,000 per annum, and its entire expenditure has reached an aggregate of nearly \$16,000,000. Its annual meetings, from an attendance of seven members in 1811, and nine in 1812, in the parlors of private dwellings, are now attended, as occasions of the greatest religious interest, by thousands from all parts of the country. It has had under its care 48 distinct missions in different portions of the world; and with these missions there have been connected 1,672 missionary men and women, of whom 1,149 have gone to foreign lands. They have been distributed as follows:—

In Asia,	20	missions,	and	848	missionary	laborers.
Europe,	6	"	"	43	"	"
Africa,	3	"	"	93	"	"
North American Indians,	15	"	"	512	"	"
Mexico,	2	"	"	11	"	"
Hawaiian Islands,	1	"	"	149	"	"
Micronesia, . . .	1	"	"	16	"	"

The number of *ordained* missionaries sent out has been 530; of unmarried ladies, 236. Of the latter, 68 have been connected with the Woman's Board of Missions, organized in 1868, 27 with the Woman's Board of the Interior, organized in 1869, and 2 with the Woman's Board of the Pacific, organized in 1875.

THE BOARD NOT DENOMINATIONAL.

The Board was originated by Congregationalists, but in no denominational or sectarian spirit, and it has never known such a spirit. Its banner is the banner of Christ, and it is his kingdom which it seeks to extend over the world. Other religious bodies, as the Reformed (Dutch) Church, and the Presbyterians, generously coöperated with it for a time, and shared in its management, and then withdrew, believing that they could accomplish more for the great cause, exciting greater interest in their churches by denominational organizations. But faithful to the spirit and intent of its founders, the last Secretary elected by the Board is a lineal descendant of a pilgrim in the *Mayflower*, and the last missionary appointed is a Presbyterian.

If the churches organized have been more in accord with the Congregational polity than any other, this result has come rather from what have at least been thought to be the suggestions of the New Testament, and from a wise adaptation to the wants of the native communities, than from any denominational feeling.

FIELDS OCCUPIED — INDIA AND CEYLON.

The work of the Board was begun in India by the organization of the *Mahratta* mission in 1813. The *Ceylon* mission followed in 1816, and the *Madura* mission, in Southern India, in 1834. Of the trials to which the first missionaries were exposed, we have neither time nor space to speak. It must suffice to say, that to the missionaries of the American Board, and especially to the vigorous pen of Gordon Hall, was due the renewed opening of India to Christian missions. It was a hard field; and for many years the work was largely one of mining and sapping the long established institutions of heathenism, in-

volved the entire religious and social life of the people. The results of the Board's labors there, up to the present date, are represented by 70 churches, with about 3,500 members; by Christian schools with over 10,000 pupils; by a Christian college in Ceylon, with over 60 students; and by seminaries for the training of young men and young women, to become teachers and evangelists among their countrymen, attended by not far from 300 pupils. Work among women, too, has of late years been developed with every promise of success.

NORTH AMERICAN INDIANS.

Faithful to the original design of the Board, missionary labors were begun among the North American Indians in 1817, and have been prosecuted down to the present time. Fifteen different tribes have shared in the instructions and efforts of this Board, on whom have been expended not far from \$1,200,000, and the efforts of more than a thousand devoted laborers, including missionaries, and teachers in schools, in the mechanic arts, and in agriculture. Fourteen different missions having been closed, or transferred to other societies, the efforts of the Board are now mainly limited to the Dakotas; but from first to last over fifty churches have been organized among the Indian tribes, with a membership of between four and five thousand. The whole number of Indians reached by the missions of the Board is estimated at not far from 100,000. Other societies have come in to take up this work, as the Board has gradually transferred its efforts to other fields of labor; but enough has been accomplished to demonstrate most fully the success of missionary labor among the Indians. We can point to Christian churches and schools, to well-ordered homes, and to the adoption of the usages of Christian life, amply sufficient to refute the false charges and unworthy representations of men interested only in their destruction.

SANDWICH ISLANDS.

As if kindly intended, on the part of the Head of the Church, to sustain the missionary interest already awakened by more abundant results than were likely to be reaped in India and other more difficult fields, the attention of Christians in this country was soon turned toward the Hawaiian Islands. The story of Obookiah, found weeping on the steps of Yale College because no such opportunities of Christian culture were open to his people, stirred the hearts of Christians, and led to the establishment of missions in those islands in 1820. The remarkable revivals in this field, and the thousands that were brought to the acceptance of the gospel, had an influence throughout the Christian world, much needed at the time in broadening and deepening the conviction not only of the duty, but of the promise of missions among the heathen. The whole number of communicants gathered from the first in these islands is estimated at about 60,000, though by some of the older missionaries as high as 70,000. In 1870, when the mission was graduated from the care of the American Board, there were 58 self-supporting native churches, with a membership of about 15,000. Seminaries and schools were sustained by the government at an expense of about \$40,000 a year. The voluntary contributions of these churches for the support of the gospel, and for the establishment of foreign missions in the Marquesas Islands and Micronesia, have for some years been about \$24,000 per annum. The native churches have illustrated

most fully the self-propagating character of Christian institutions. They have sent of their sons and daughters to Micronesia, and the Micronesian churches, in their turn, have raised up native preachers to go on to other and more distant islands, till one of the missionaries of the Board can write from Ponape not only of the grandchild, but of the great grandchild of the American Board.

SYRIA — TURKEY — PERSIA.

The next field to which the attention of the Board was directed was Syria where a mission was established in 1821, followed the year after by the mission in Western Turkey; in 1829 by the mission in Greece; in 1834 by the Nestorian mission; by the organization of a distinct mission to Eastern Turkey in 1835, of one in Central Turkey in 1847, and of one in European Turkey in 1871, with special reference to the Bulgarians. The results which have attended these efforts are too well known to need detailed repetition here. The mission to the Nestorians in Persia, and the Syria mission, were transferred to the Presbyterian Board in 1870. There are now in the Turkish empire, connected with the American Board, nearly 150 missionaries, scattered at all the principle centres of influence from the Danube to the Euphrates.

Besides the indirect influence exerted, affecting the entire intellectual and social life of millions in Turkey, as the result of the teachings of missionaries and of native pastors and evangelists, and the example of so many Christian men and women, American and native, and a Christian literature reckoned by millions of pages, one fourth of which, even now, is from the pens of missionaries, we may point to 80 churches with a membership of over 5,000; to about 10,000 pupils in schools, seminaries, and colleges; and to a still larger number in regular attendance upon public worship on the Lord's day. Such are the influences now at work, through the agencies of this Board, for the social and moral elevation of the Turkish empire.

CHINA.

While China still seemed hopelessly closed against all missionary effort, the Board made an attempt to find entrance into that great empire by commencing a mission at Canton, as early as 1830. This was continued at that point until 1866, with no very marked result save the diffusion of Christian literature to some extent, and the preparation of such works as have since been turned to great account, especially in preparing the way for Christian missions in Japan. The next attempt in China was the establishment of a mission at Amoy, in 1844. A very successful work was begun in that region, and three churches, with over 200 members, were gathered as early as 1857, when the mission was transferred to the Reformed (Dutch) Church. A mission was begun at Foochow, in Southern China, in 1847, and in North China, in 1854. It is too soon yet to estimate the results of these efforts. The work is still largely one of preparation, although 17 churches have been gathered, with a membership of between three and four hundred. Special attention has been given to the North China mission in view of the fact that the language — the Mandarin — is spoken by more than half the population of the empire, and whatever is done in this language is thus of the widest influence.

AFRICA.

The sum of \$750,000 spent, and 93 missionaries sent out for the evangelization of Africa, show that the Board has not been neglectful of that continent. A mission was established on the west coast, at Cape Palmas, as early as 1834. This was afterwards transferred to the Gaboon, and in 1871 was passed over to the Presbyterian Board. In Southeastern Africa, among the Zulus, a mission was begun in 1835. After long years of discouragement and patient waiting, the hearts of the people were gained, and at the present time 13 churches, with a membership of nearly 600, are evidence that labor has not been without its returns. It is hoped, from this mission as a base, to share with other great societies in the evangelization of the interior.

JAPAN — PAPAL LANDS.

The first missionaries of the Board to Japan entered that empire in 1869, and vigorous efforts have been made to keep pace with the rapid opening of the field. Thirty laborers are already engaged. Four churches, with over one hundred members, a large training-school for young men, a successful boarding-school for young women, and a Christian newspaper widely circulated, are first-fruits of effort there.

In 1872, the Board was induced, by the earnest representation of many of its friends, to undertake a work in Papal lands. Missions were established in Spain and in Northern Mexico, and, the following year, in Western Mexico and the Austrian Empire. This action was in accordance with the original design of the founders of the Board, to make the gospel known among the unevangelized nations of whatever name or language. The results, thus far, are such as to encourage effort, not only for the organization of churches, but for enlightening the popular mind, and preparing the way for the reformation of existing institutions.

SOME RESULTS.

To sum up results in the different fields occupied by the Board, — 350 churches have been organized, into which have been received over 80,000 communicants; while the missionaries have scattered abroad, through upwards of 2,300 different publications, in forty-six languages,¹ more than 1,500,000,000 pages of educational and religious literature. They have reduced twenty-six different languages to writing, and prepared grammars and dictionaries of great value, not only to missionaries in the prosecution of their labors, but to students of comparative philology. Their contributions to geography, archaeology, and ethnology, would fill many volumes. In nearly all the fields occupied, they have been obliged to prepare text-books for use in the schools, and in all they have either originated or contributed largely to the production of a Christian

¹ More than 2,300 different publications, ranging in size from the leaflet and the tract of a few pages to large volumes, have been issued in the following languages: Modern Greek, Græco-Turkish, Bulgarian, Modern Armenian, Ancient Armenian, Armeno-Turkish, Armeno-Koordish, Ancient Syriac, Modern Syriac, Hebrew-Spanish, Arabic, Persian, Malay-Arabic, Siamese, Bugess, Chinese Court Dialect, Canton Chinese, Marathi, Hindustani, Tamil, Mpongwe, Dikele, Bakele, Zulu-Kafir, Choctaw, Cherokee, Ojibwa, Seneca, Dakota, Osage, Creek, Hawaiian, Gilbert Islands, Marshall Islands, Caroline Islands, the Marquesas Islands, Mokil Islands, Spanish, Italian, German, Bohemian, Japanese. Among these publications are eleven religious newspapers, in ten different languages, contributed to largely by natives.

literature. The translation of the Scriptures into the vernacular language of the people among whom he labors, has ever been one of the first and most important duties of the missionary; and other religious literature, translated or original, has soon been found a necessity to the best culture of the infant Christian communities.

Such is a rapid glance over the history and work of the American Board. Tabulated results give no conception of the vast preparation for grander work in the future,—of the social and moral changes effected and in progress in Turkey, India, China, and Japan; of the vantage-ground now occupied for vigorous and successful effort, through the experience acquired, the methods tested, the Scriptures translated, and the Christian literature developed in so many tongues, the native agency organized, and the demonstration everywhere presented by the results achieved,—the transformation of character effected,—that the gospel of Christ is the power of God unto salvation to every one that believeth, be he Jew or Gentile, and that Christianity is the one religion for mankind.

MISSIONARIES OF THE BOARD.

THE following List presents the Names of Missionaries now in connection with the Board, in the field or expecting to return, giving the Mission and Station with which each is connected.

Zulu Mission.

Rev. David Rood, Umvoti.
 Mrs. Alzina V. Rood, "
 Rev. William Ireland, Amanzimtote.
 Mrs. R. O. Ireland, "
 Rev. Hyman A. Wilder, "
 Mrs. Abby T. Wilder, "
 Rev. Josiah Tyler, Umsumduzi.
 Mrs. Susan W. Tyler, "
 Rev. Andrew Abraham, Mapumulo.
 Mrs. Sarah L. Abraham, "
 Rev. Stephen C. Pixley, Inanda.
 Mrs. Louisa Pixley, "
 Rev. Elijah Robbins, Amanzimtote.
 Mrs. Addie B. Robbins, "
 Rev. Henry M. Bridgman, Umzumbi.
 Mrs. Laura B. Bridgman, "
 " Mary K. Edwards, Inanda.
 Miss Gertrude R. Hance, Umvoti.
 " Laura A. Day, Amanzimtote.
 Rev. Myron W. Pinkerton, Umtwalumi.
 Mrs. Laura M. Pinkerton, "
 Rev. Charles W. Kilbon, "
 Mrs. Mary B. Kilbon, "
 Miss Mary E. Pinkerton, Umzumbi.

European Turkey Mission.

Rev. Elias Riggs, D. D., LL. D., Constantinople.
 Mrs. Martha J. Riggs, "

Rev. James F. Clarke, Samokov.
 Mrs. Isabella G. Clarke, "
 Rev. Lewis Bond, Jr., Eski Zagra,
 Mrs. Fannie G. Bond, "
 Rev. William E. Locke, Samokov.
 Mrs. Zoe A. M. Locke, "
 Rev. Henry P. Page, Eski Zagra.
 Mrs. Mary A. Page, "
 Miss Esther T. Maltbie, Samokov.
 Mrs. Anna V. Mumford, "
 Rev. George D. Marsh, Eski Zagra.
 Mrs. Ursula C. Marsh, "
 Rev. J. W. Baird, Monastir.
 Mrs. Ellen Baird, "
 Rev. J. Henry House, Samokov.
 Mrs. Addie S. House, "
 Rev. Edward W. Jenney, Monastir.
 Mrs. Kate M. Jenney, "
 Rev. Theodore L. Byington, Constantinople.
 Mrs. Margaret E. Byington, "

Mission to Western Turkey.

Rev. George W. Wood, D. D., Constantinople.
 Mrs. Sarah A. H. Wood, "
 Rev. Edwin E. Bliss, D. D., "
 Mrs. Isabella H. Bliss, "
 Rev. Justin W. Parsons, Bardezag.
 Mrs. Catharine Parsons, "

Rev. Wilson A. Farnsworth, Cesarea.

Mrs. Caroline E. Farnsworth, "

Miss Maria A. West, Smyrna.

Rev. Sanford Richardson, Broosa.

Mrs. Rhoda M. Richardson, "

Rev. Ira F. Pettibone, Constantinople.

" Julius Y. Leonard, Marsovan.

Mrs. Amelia A. Leonard, "

Rev. Joseph K. Greene, Constantinople.

Mrs. Elizabeth A. Greene, "

Rev. George F. Herrick, "

Mrs. Helen M. Herrick, "

Rev. John F. Smith, Marsovan,

Mrs. Laura E. Smith, "

Miss Eliza Fritcher, "

Mrs. Elizabeth Giles, Cesarea,

Rev. Henry T. Perry, Sivas.

Mrs. Jennie H. Perry, "

Rev. Theodore A. Baldwin, Constanti-
nople.

Mrs. Matilda J. Baldwin, "

Rev. Charles C. Tracy, Marsovan.

Mrs. Myra P. Tracy, "

Rev. Lyman Bartlett, Cesarea.

Mrs. Cornelia C. Bartlett, "

Miss Sarah A. Closson, "

Mr. H. O. Dwight, Constantinople.

Mrs. Ardelle M. Dwight, "

Miss Flavia S. Bliss, Sivas.

Rev. Milan H. Hitchcock, Constantino-
ple.

Mrs. Lucy A. Hitchcock, "

Rev. Edward Riggs, Marsovan.

Mrs. Sarah H. Riggs, "

Rev. J. O. Barrows, Manisa.

Mrs. Clara S. Barrows, "

Miss Julia A. Rappleye, Broosa.

" Cornelia P. Dwight, Constantinople.

" Laura Farnham, Bardezag.

" Phoebe L. Cull, Manisa.

" Mary M. Patrick, Constantinople.

" Fannie E. Washburn, Marsovan.

Rev. A. W. Hubbard, Sivas.

Mrs. Emma R. Hubbard, "

Miss Electa C. Parsons, Constantinople.

Mrs. Cora W. Tomson, "

Rev. Marcellus Bowen, Manisa.

Mrs. Flora P. Bowen, "

Rev. Charles H. Brooks, Constantinople.

Mrs. Fanny W. Brooks, "

" Kate P. Williams, "

Rev. Daniel Staver, Cesarea.

Mrs. Abbie S. Staver, "

Rev. Charles C. Stearns, Manisa.

Mrs. Sophie D. Stearns, Manisa.

Miss Hattie G. Powers, "

" Ellen C. Parsons, Constantinople.

Mission to Central Turkey.

Rev. T. C. Trowbridge, Marash.

Mrs. Margaret R. Trowbridge, "

" J. L. Coffing, "

Miss Myra A. Proctor, Aintab.

Rev. Giles F. Montgomery, Marash.

Mrs. Emily R. Montgomery, "

Rev. L. H. Adams, Kessab.

Mrs. Nancy D. Adams, "

Miss Mary G. Hollister, Aintab.

Rev. Henry Marden, "

Miss Corinna Shattuck, "

Rev. Americus Fuller, "

Mrs. Amelia D. Fuller, "

Rev. Edward G. Bickford, Marash.

Mrs. Harriet S. Bickford, "

Miss Ellen M. Pierce, Aintab.

" Charlotte D. Spencer, Marash.

Mission to Eastern Turkey.

Rev. George C. Knapp, Bitlis.

Mrs. Alzina M. Knapp, "

Rev. O. P. Allen, Harpoot.

Mrs. Caroline R. Allen, "

Rev. Crosby H. Wheeler, "

Mrs. Susan A. Wheeler, "

Rev. Herman N. Barnum, D. D., "

Mrs. Mary E. Barnum, "

Rev. Moses P. Parmelee, M. D., Erzroom.

Mrs. Julia F. Parmelee, "

Miss Hattie Seymour, Harpoot.

Rev. Henry S. Barnum, Van.

Mrs. Helen P. Barnum, "

Rev. A. N. Andrus, Mardin.

Mrs. Olive L. Andrus, "

Miss Charlotte E. Ely, Bitlis.

" M. A. C. Ely, "

" Cyrene O. Van Duzee, Erzroom.

Rev. J. E. Pierce, "

Mrs. Lizzie A. Pierce, "

Rev. R. M. Cole, "

Mrs. Lizzie Cole, "

George C. Raynolds, M. D., Van.

Mrs. Martha W. Raynolds, "

Miss Caroline E. Bush, Harpoot.

Rev. J. E. Scott, Van.

Mrs. Annie E. Scott, "

Daniel M. B. Thom, M. D., Mardin.

Mrs. L. H. Thom, "

Miss Sarah E. Sears, "

Miss Clarissa H. Pratt, Mardin.
 Rev. John K. Browne, Harpoot.
 Mrs. Leila Browne, "
 Miss Priscilla Nicholson, Erzroom.

Mahratta Mission.

Rev. Samuel B. Fairbank, Ahmednuggur.
 Mrs. Mary B. Fairbank, "
 Rev. Allen Hazen, D. D., Bombay.
 Mrs. Martha R. Hazen, "
 Rev. Lemuel Bissell, D. D., Ahmednug-
 gur.

Mrs. Mary E. Bissell, "
 Rev. Charles Harding, Sholapoor.
 Mrs. Elizabeth D. Harding, "
 Rev. Henry J. Bruce, Satara.
 Mrs. Hepzibeth P. Bruce, "
 Rev. W. H. Atkinson, Sholapoor.
 Mrs. Calista Atkinson, "
 Rev. S. R. Wells, Bhuving.
 Mrs. Mary L. Wells, "
 Rev. Charles W. Park, Bombay.
 Mrs. Anna M. Park, "
 Rev. Richard Winsor, Satara.
 Mrs. Mary C. Winsor, "
 Miss Harriet S. Ashley, Bombay.
 " Sarah F. Norris, M. D., "

Rev. Robert A. Hume, Ahmednuggur.
 Mrs. Abbie S. Hume, "
 Miss Martha A. Anderson, "
 William O. Ballantine, M. D., Rahuri.
 Mrs. Alice C. Ballantine, "
 Rev. Edward S. Hume, Bombay.
 Mrs. Charlotte E. Hume, "
 Rev. Lorin S. Gates, Sholapoor.
 Mrs. Frances A. Gates, "

Madura Mission.

Rev. William Tracy, D. D., Tirupuvanam.
 Mrs. Emily F. Tracy, "
 Rev. John Rendall, Madura.
 " James Herrick, Tirumangalam.
 Mrs. Elizabeth H. Herrick, "
 Rev. John E. Chandler, Pulney.
 Mrs. Charlotte H. Chandler, Pulney.
 Rev. Thomas S. Burnell, Melūr.
 Mrs. Martha Burnell, "
 Rev. Joseph T. Noyes, Periakulam.
 Mrs. Elizabeth A. Noyes, "
 " Sarah B. Capron, Madura.
 Rev. Edward Chester, Dindigul.
 Mrs. Sophia Chester, "
 Rev. George T. Washburn, Pasumalai.
 Mrs. Eliza E. Washburn, "

Miss Martha S. Taylor, Mandapasalai.
 " Mary E. Rendall, Madura.
 " Elizabeth Sisson, "
 Rev. William S. Howland, Mandapasalai.
 Mrs. Mary L. Howland, "
 Rev. John S. Chandler, Battalagundu.
 Mrs. Jennie E. Chandler, "
 Miss Etta S. Chandler, Pulney.
 " Emma K. Ogden, M. D., Madura.

Ceylon Mission.

Miss Eliza Agnew, Oodooville.
 Rev. William W. Howland, Tillipally.
 Mrs. Susan R. Howland, "
 Rev. Eurosas P. Hastings, Batticotta.
 Mrs. Anna Hastings, "
 Miss Harriet E. Townshend, Oodoopitty.
 Rev. William E. De Riemer, "
 Mrs. Emily F. De Riemer, "
 Miss Hester A. Hillis, Panditeripo.
 Rev. Thomas S. Smith, Manepy.
 Mrs. Emily M. Smith, "
 Rev. Samuel W. Howland, Oodooville.
 Mrs. Mary E. K. Howland, "
 Miss Susan R. Howland, Tillipally.

Foochow Mission.

Rev. C. C. Baldwin, D. D., Foochow.
 Mrs. Harriet F. Baldwin, "
 Rev. Charles Hartwell, Nantai.
 Mrs. Lucy E. Hartwell, "
 Rev. Simeon F. Woodin, "
 Mrs. Sarah L. Woodin, "
 Miss Adelia M. Payson, "
 D. W. Osgood, M. D., "
 Mrs. Helen W. Osgood, "
 Rev. J. E. Walker, Foochow.
 Mrs. E. A. Walker, "
 Rev. J. B. Blakely, "
 Mrs. Isabella V. Blakely, Foochow.

Mission to North China.

Rev. Henry Blodget, D. D., Peking.
 Mrs. Sarah F. R. Blodget, "
 Rev. C. A. Stanley, Tientsin.
 Mrs. Ursula Stanley, "
 Rev. Lyman D. Chapin, Tungcho.
 Mrs. Clara L. Chapin, "
 Rev. Chauncey Goodrich, "
 " John T. Gulick, Kalgan.
 " Mark Williams, "
 Mrs. Isabella B. Williams, Kalgan.
 Alfred O. Treat, M. D., Paoitingfu.
 Phineas R. Hunt, Peking.

Mrs. Abigail N. Hunt, Peking.
 Miss M. E. Andrews, Tungecho.
 " Mary H. Porter, Peking.
 Rev. Thomas W. Thompson, Kalgan.
 " Chester Holcombe, Peking,
 Mrs. Olive K. Holcombe, "
 Rev. Devello Z. Sheffield, Tungecho.
 Mrs. Eleanor W. Sheffield, "
 Miss Naomi Diamant, Kalgan,
 Rev. Isaac Pierson, Paotingfu.
 Miss Jennie E. Chapin, Peking.
 Rev. Henry D. Porter, M. D., Tientsin.
 " Arthur H. Smith, "
 Mrs. Emma J. Smith, "
 Miss Jennie G. Evans, Tungecho.
 Rev. Myron W. Hunt, Paotingfu.
 Mrs. Laura A. Hunt, "
 Rev. William P. Sprague, Kalgan,
 Mrs. Margaret S. Sprague, "

Japan Mission.

Rev. D. C. Greene, Yokohama,
 Mrs. Mary J. Greene, "
 Rev. O. H. Gulick, Kobe.
 Mrs. Ann E. Gulick, "
 Rev. J. D. Davis, Kioto.
 Mrs. Sophia D. Davis, "
 John C. Berry, M. D., Kobe,
 Mrs. Maria E. Berry, "
 Rev. M. L. Gordon, M. D., Osaka.
 Mrs. Agnes H. Gordon, "
 Rev. John L. Atkinson, Kobe.
 Mrs. Carrie E. Atkinson, "
 Miss Eliza Talcott, "
 " Julia E. Dudley, "
 Rev. H. H. Leavitt, Osaka.
 Mrs. Mary A. Leavitt, "
 Miss Mary E. Gouldy, "
 Rev. Wallace Taylor, M. D., Kioto.
 Mrs. Mary F. Taylor, "
 Miss Julia Gulick, Kobe.
 Rev. J. H. De Forest, Osaka.
 Mrs. Elizabeth S. De Forest, "
 Arthur H. Adams, M. D., "
 Mrs. Sarah C. Adams, "
 Rev. E. T. Doane, Kioto.
 Mrs. Clara H. S. Doane, "
 Miss Frances A. Stevens, Osaka.
 " Justina E. Wheeler, "
 Rev. Dwight W. Learned, Kioto.
 Mrs. Florence H. Learned, "
 Miss Martha J. Barrows, Kobe.
 " Alice J. Starkweather, Kioto.

Micronesia.

Rev. Benjamin G. Snow, Ebon.
 Mrs. Lydia V. Snow, "
 Rev. Albert A. Sturges, Ponape.
 Mrs. Susan M. Sturges, "
 Rev. Hiram Bingham, Jr., Apaiang.
 Mrs. Minerva C. Bingham, "
 Rev. Joel F. Whitney, Ebon.
 Mrs. Levisa M. Whitney, "
 Rev. Robert W. Logan, Ponape.
 Mrs. Mary E. Logan, "
 Rev. Horace J. Taylor, Apaiang.
 Mr. Frank E. Rand, Ponape.
 Mrs. Carrie T. Rand, "

Dakota Mission.

Rev. S. R. Riggs, L.L. D., Good Will, Dak.
 Mrs. Annie B. Riggs, "
 Rev. Alfred L. Riggs, Santee Agy. Neb.
 Mrs. Mary B. Riggs, "
 Mr. Wyllys K. Morris, Good Will, Dak.
 Mrs. Martha Riggs Morris, "
 Rev. Thomas L. Riggs, Fort Sully, Dak.
 Mrs. Nina M. Riggs, "
 Miss Mary C. Collins, Bogue.
 " Emma Wheeler, "
 " Martha A. Shepard, Santee Agency,
 Neb.
 " Lucy Dodge, "
 Rev. Chas. L. Hall, Fort Berthold.
 Mrs. Emma C. Hall, "

Mission to Western Mexico.

Rev. David F. Watkins, Guadalajara.
 Mrs. Edna M. Watkins, "
 Rev. John Edwards, "
 Mrs. Mary J. Edwards, "

Mission to Northern Mexico.

Rev. James K. Kilbourn, Monterey.
 Miss Carrie M. Strong, "

Mission to Spain.

Rev. William H. Gulick, Santander.
 Mrs. Alice Gordon Gulick, "
 Rev. Thomas L. Gulick, Zaragoza.
 Mrs. Alice E. W. Gulick, "

Mission to Austria.

Rev. H. A. Schaffler, Brünn.
 Mrs. Clara E. Schaffler, "
 Rev. A. W. Clark, Gratz.
 Mrs. Nellie M. Clark, "

Rev. Edwin A. Adams, Prague.
 Mrs. Caroline A. P. Adams, "
 Rev. Edwin C. Bissell, D. D., Gratz.
 Mrs. Emily Pomeroy Bissell, "

Missionaries Resident at the Hawaiian Islands.

Mrs. Maria P. Chamberlain, Honolulu.
 Rev. Dwight Baldwin, M. D., "
 Rev. Lorenzo Lyons, Waimea.
 Mrs. Lucretia G. Lyons, "
 Rev. David B. Lyman, Hilo.
 Mrs. Sarah B. Lyman, "
 Rev. William P. Alexander, Wailuku.
 Mrs. Mary Ann Alexander, "
 " Ursula S. Emerson, Waialua.

Miss Rebecca H. Hitchcock, Honolulu.
 Rev. Lowell Smith, D. D., "
 Mrs. Abba W. Smith, "
 Rev. Benjamin W. Parker, "
 Mrs. Mary E. Parker, "
 Rev. Titus Coan, Hilo.
 Mrs. Lois S. Johnson, Waioli.
 Rev. Elias Bond, Kohala.
 Mrs. Ellen M. Bond, "
 Rev. J. D. Paris, South Kona.
 Mrs. Mary C. Paris, " "
 Rev. Daniel Dole, Koloa.
 " James W. Smith, M. D., "
 Mrs. Melicent K. Smith, "
 Rev. John F. Pogue, Honolulu.
 Mrs. Maria K. Pogue. "

NATIVE PASTORS, SO FAR AS THEIR NAMES ARE REPORTED.

Zulu Mission.

Rev. James Dube, Inanda.
 " Benjamin Hawes, Itafamasi.
 " Thomas Hawes, Esidumbini.
 " Rufus Anderson, Umzumbi.

European Turkey Mission.

Rev. Pamy Shopoff, Merichleri.
 " N. T. Bayadjieff, Yamboul.
 " J. A. Tandjoroff, Bansko.

Western Turkey Mission.

Rev. Garabed Kaprielian, Constantinople.
 " Gazaros, Broosa.
 " Keropé Yakobian, Cesarea.
 " Aristarches Nuskhajian, Manisa.
 " Hohannes der Stepanian, Rodosto.
 " Apraham Boghdarian, Banderma.
 " Hampartsum, Mooradchai.
 " Apostol Egytiades, Demirdesh.
 " Moses Muggurdichian, Angora.
 " Krikor Boghazian, Moonjasoon.
 " Yeghia Yardimian, Injirli.
 " Hagop Chorekjian, Smyrna.
 " Hachadoor, Kapoo Kaya.
 " Garabed, Vezir Kupru.
 " Mardiros Beshgeturian, Gurun.

Central Turkey Mission.

Rev. Markarian Garabed, 2d Ch. Marash.
 " Terzian Simon, 3d " "
 " Jernazian Stepannos, 4th " "
 " Taryan Sarkis, Albustan.
 " Albustanly Ohan, Adana.

Rev. Jambazian Sarkis, Tarsus.
 " M. Stepannos, Kessab.
 " K. Harotune, Aleppo.
 " Boyunyoghian Harootune, 1st Church, Aintab.
 " Karaian Krikor, 2d Church, Aintab.
 " Aboohayat Hagop, Oorfa.
 " O. Kevork, Adyaman.
 " Oorpaly Geragos, Killis.

Mahratta Mission.

Rev. Vishnu Bháskar Karmarkar, Bombay.
 " Rámkrishna V. Modak, Ahmednugur.
 " Vithal Makásare, Sátará.
 " Anáji Kshiraságár, Sholapur.
 " Kasam Mahamadji, Seroor.
 " Gangaram Wagchaware, Kolgaw.
 " Wanaram Ohul, Rahuri.
 " Vithu Bhambal, Gáhu.
 " Dhondiba Wagchaware, Belapur.
 " Sadoba Zadhav, Khokar.
 " Sayaji Rathawad, Pánchegáv.
 " Mahipati Ankaipagar, Dedgáv.
 " Jagaram Barase, Shingaw, Tuk.
 " Laksharam Salave, Chánde.

Madura Mission.

Rev. J. Colton, Dindigul.
 " S. Isaac, Kambam.
 " M. Eames, Karisakulam, W.
 " D. Christian, Karisakulam, E.
 " A. Savarimuttu, Kodikanal.
 " C. Williams, Kottaimédu.

Rev. E. Seymour, Kombai.

" J. Cornelius, Madura, E.

" A. G. Rowland, Madura, W.

" G. Vethanayagam, Mallankinaru.

" A. Barnes, Pasumalai.

" A. Clark, Pukailaipatti.

" D. Vethamuttu, Palani.

" M. Thomas, Sevalpatti.

Ceylon Mission.

Rev. B. H. Rice, Batticotta.

" J. S. Christmas, Chavagacherry.

" A. Anketell, Tillipally.

" D. Stickney, Oodoopitty.

" F. Asbury, Navaly.

" M. Welch, Alavetty.

" A. Bryant, Changany.

" H. R. Hoisington, odooville.

STATISTICS OF THE MISSIONS — 1876.¹

MISSIONS.	When commenced.	Stations.	Outstations.	AMERICAN LABORERS.			NATIVE LABORERS.				Churches.	Members.	Added by profession last year.	Male Pupils in Seminaries and Station Classes.	Pupils in Girls' Boarding-schools and Seminaries.	Pupils in Common Schools.	Whole Number under Instruction.		
				Ordained Missionaries.	Other Men.	Women.	Total from America.	Pastors.	Preachers & Catechists.	Teachers.								Other Native Helpers.	
																			Total of Natives.
Zulu Mission.	1835	7	15	10	-	14	24	4	27	18	2	51	13	560	18	39	88	780	867
European Turkey Mission.	1858	4	8	10	-	12	22	3	5	7	6	21	3	154	20	11	22	83	11
Western Turkey Mission.	1836	6	76	24	1	41	66	16	29	87	35	167	27	1,311	107	75	121	3,181	3,679
Central Turkey Mission.	1847	2	29	6	1	13	20	19	19	50	8	96	28	2,176	221	21	50	1,685	1,786
Eastern Turkey Mission.	1836	4	115	13	1	20	34	20	28	86	64	198	31	1,589	114	91	94	3,631	4,407
Mahratta Mission.	1813	6	56	11	1	15	27	15	5	48	44	112	23	888	105	-	100	805	985
Madura Mission.	1834	11	148	10	-	17	27	17	103	152	14	286	32	1,880	146	33	108	2,094	3,130
Ceylon Mission.	1816	7	12	5	1	10	16	8	15	10 ⁴	20	53	12	730	59	35	96	6,588	6,719
Foochow Mission.	1847	2	17	5	1	7	13	2	26	4	1	33	11	163	25	-	24	39	63
North China Mission.	1854	6	10 ⁵	14	2	15	31	-	8	-	2	10	7	200	37	20	19	36	77
Japan Mission.	1809	3	5	10	2	19	31	1	-	-	-	1	4	121	78	60	49	-	109
Micronesia Mission.	1852	16	7	6	1	6	13	10 ⁴	9 ⁴	4	11 ⁴	34	25	1,500 ⁷	357 ⁷	68	-	2,000 ⁷	2,068 ⁷
Dakota Mission.	1835	4	7	4	1	10	15	6	3	4	2	15	8	570	18	23	26	140	189
Mission to Northern Mexico.	1873	1	5 ⁸	1	-	1	2	2	1	4	-	7	11	300	47	-	30	126	156
Mission to Western Mexico.	1872	1	-	2	-	2	4	-	-	-	-	2	190	119	3	-	-	3	3
Mission to Spain.	1872	2	-	2	-	2	4	-	2	3	1	6	2	122	122	-	-	40	40
Mission to Austrian Empire.	1872	3	4	4	-	4	8	-	6	-	6	12	-	-	-	-	-	-	-
Total.		85	514	137 ⁹	12	208 ⁹	357 ⁹	123	286	477	216	1,102	239	12,424	1,593	479	772	22,168	24,332

¹ Some numbers, in a few of the mission fields, have been partly estimated, because of defective returns.² Including some adults not in any of the schools.³ The common schools in Ceylon, connected with the mission, are under the direction of a Board of Education, and the teachers are not reckoned as mission helpers.⁴ Including Hawaiians.⁵ Not including those still supported at the Sandwich Islands.

THOUGHTS FROM CONSTANTINOPLE.

MEETINGS OF THE BOARD.

Dr. WOOD wrote from Constantinople on the 4th of October, while the American Board was holding its meeting at Hartford, as follows:—

“At this moment you are doubtless, if well, about entering the hall in which our Board assembles to commence its Wednesday morning session at Hartford. Yesterday afternoon the multitude of its members and friends came together from all points of the compass, the warm greetings of friendship were interchanged, and the business preliminary to the evening sermon was transacted. The worship of the evening hour, and the high theme glowingly presented by the eminent preacher, brought the great congregation into the immediate presence of the Master, and gave the key-note of what your missionaries pray may prove to be the most spiritual and effective meeting which the Board has ever seen. This morning, with renewed prayer and consecration, you throng the place; and, while a world waits to be redeemed, and God and angels look down in sympathy, you take up the question, in practical details, of the part which the constituents of the Board have had, and will have, in its redemption.

“In the period beginning with 1851 and ending with 1870, it was my privilege to attend eighteen out of twenty annual meetings of the American Board. How precious has been that privilege! What foretastes of heaven have those scenes afforded! What assemblages of intellectual power and moral worth have they presented! What an influence has gone out from them to bless our own country and to carry blessings around the world! Yea, what joy has been felt through them in heaven!

“An eminently devoted and successful pastor once said, at one of those meetings: ‘I find that I must come to the annual meetings of this Board in order to get toned up for my pastoral work during the coming year.’ Often have I heard the remark made that ‘nowhere did there seem to be so much of heaven upon earth as at the annual gatherings of the American Board.’ Why is this, if it be not because their object, of going to seek and save the most needy and degraded, and those in whose behalf no claim can be urged but that of Christ-like compassion, brings the disciples of Christ into the most intimate possible sympathy and fellowship with him?

“The workmen change, but the work goes on. How few remain of the venerable men who were most prominent in the affairs of the Board a quarter of a century ago! A new generation has come forward to take up the work, in new conditions of advancement, opportunities, experience, and resources. It does not look as if the world were outgrowing Christianity, or as if challenges from high places of science for tests of the utility of prayer were weakening faith in prayer. The ‘philosophy of despair’ has not quite vanquished, yet, the revelation of hope and joy. The banner of Zion’s hosts is upborne by new hands; but never before by so many, or by those more assured of victory.

“What though, by the growth of the missionary spirit, denominational organizations have withdrawn large portions of its former constituency from continued action through the American Board? And what though financial embarrassment cripples in some degree the ability of its present patrons for the support

of its operations, which are more wide-spread and costly than ever before? Shall there be faint-heartedness and turning back from work undertaken, and on which the blessing of God abundantly rests? In this Centennial year of our national independence, with the memories of the past and the most sober anticipations that any one can cherish in regard to the future of our country to cheer and animate us, can we be true to our calling as soldiers of Immanuel if we think of any watchword but that of Onward?

"Such, we trust, will be the utterance sounded from the meeting in Hartford, to give joy in heaven and on earth. Especially will it, if heard, gladden the hearts of the children of the American churches whom these have sent into self-chosen banishment, in regions farther in moral contrasts than in distance from kindred and friends in the home-land, in obedience to the last command of their ascending Lord. To your missionaries, the resolution of God's people to meet the demands which success in their missions creates, would be the richest compensation for all it costs in their personal experience among the heathen, and in Mohammedan and Papal lands, to achieve it.

TURKEY AND ITS NEEDS.

"Startling news reaches you by telegraph, in the midst of your proceedings, concerning this field, in which one third of the expenditure of the Board, for many years, has been made. Many in the great assembly are anxious for the safety of beloved ones in it; and doubtless we, and our work, are commended in fervent prayer to the protecting care and favor of Him in whose hands we and it are safe in the midst of all dangers. Notwithstanding frequent disquieting alarms, and the grave uncertainties of their position as exposed to possible outbreaks of Moslem fanaticism, under the intense excitement of the times, the missionaries in Turkey keep at their posts, and pursue their ordinary avocations in calm confidence that, whatever may occur, it will be well with them and the cause to which they are devoted. It is true that, with the best intentions, the Powers of Europe, even united in an armed intervention for the protection and welfare of the Christians, may easily introduce a state of things that would long be but little improvement, and even strengthen some arms of intolerance in respect to the one true and indispensable remedy for the woes of these lands. Or they may precipitate a catastrophe that shall bring down the Turkish dominion in a sea of blood, with the almost extermination of the Christian populations in large portions of the empire. In this solemn hour of the crisis of Turkey's fate, how importunate should prayer be, to the only One who can restrain the wrath of the millions of Islam, and make the permitted remainder of it to praise him! And how needful to the statesmen of Europe, in dealing with the most fearful and perplexing question with which diplomacy ever had to do, is a wisdom higher than their own! In God we trust. In this age it is not his wont to allow revolutions and convulsions to be to the disadvantage of the kingdom of his Son; and how wonderfully has he guarded his servants generally, and controlled warring elements in the interest of peace, or by war advanced freedom, and righteousness, and salvation! The desolations of famine lately, in Asia Minor, have not been without valuable results of spiritual good. Let us not doubt that the speedy end of present commotions, anxieties, and sufferings, will be a great gain to the work of evangelization.

"But we beseech the churches, whose representatives we are, not to add to the burdens which press upon us amid these scenes and experiences that which is heaviest of all to bear, the necessity of retreat in the face of our enemies, because of the want of support from home. Sometimes retrenchment of pecuniary aid is a help to a spiritual work; but so far as I have been able to see, the enforced retrenchment of the last year has been attended with much harm and very little good. To cut down estimates made, as those sent from our station for next year's work have been, on a scale so low, would be a calamity; unless, as we do not expect, our work shall be broken up by the course of political events."

THOUGHTS FOR THE NEW YEAR.

DECEMBER, 1876.

ANOTHER of our few years on earth is closing. Its record of work done or of work left undone, of opportunities improved in the service of Christ or of opportunities neglected, will soon be finished. Another date — 1877 — will soon be used in letters, books, and documents, and the record of a new year will be commenced. In connection with personal efforts to enlighten and to save the world for which Christ died, what shall that record be? Much the same as that of previous years; not as good; or *better*?

During the year now closing, many men and women, faithful laborers for Christ, earnest workers in distant portions of his vineyard, sent abroad by the churches of this land, and an honor to the churches and the nation, oppressed and hampered by the want of means, have been constrained to defer efforts which they have longed to make, to turn away from inviting fields, declining to furnish Christian teachers or preachers, or in any way to afford the light and the assistance needed, and delaying to do what they would have done so gladly to raise up and train helpers for future work. They have feared that doors now open would be closed before they could be entered; have been constrained to ask, as one does in this number of the *Missionary Herald*, "Do the people at home want to stop the work?" or to "beseech the churches," as another does, also in this number, "not to add to all the burdens which press upon us amid these scenes and experiences [in Turkey] that which is hardest of all to bear, the necessity of retreat in the face of our enemies, because of the want of support from home."

In such circumstances they have looked forward, and have said very often, "We trust that you will be able next year to afford the help we so much need." That "next year" is just upon us; these brethren have been written to already; the financial prospect has not brightened; grants could not be increased; they must still wait, and again hope, — if they can hope, — as they still look forward, not now to 1877, but to 1878.

And what is the present prospect? The ability of the churches to sustain this work is not yet increased. Prospects at home are not altogether bright. If the treasury of the American Board, or of other benevolent societies, is to be relieved, it must be either by still greater sacrifices on the part of the compara-

tively few who have given liberally, or by a *more general effort* among the disciples of Christ.

The first quarter of the Board's *financial* year closed with November, and for that quarter the receipts for general purposes (omitting special contributions for the payment of the debt of \$31,050) were, not \$117,000, one fourth of the sum which must be looked for from the churches, in donations and legacies, to meet the expenses of the year (again not including the debt), but \$59,482.14. The outlook is not cheering. What shall be done?

One thing at least *can* be done among all the churches. Christians can offer more, and more fervent prayer, — in the closet, in the family, at the Monthly Concert, in the pulpit. It is painful to hear ministers of Christ go through with the whole Sabbath service in their churches with but very slight, sometimes without any allusion, even in prayer, to the wants of that *whole world* for which Christ died, for whose enlightenment and salvation he commissioned his apostles, instituted a church, and appointed a ministry. If all ministers and all Christians would but remember, and ever realize, the great purpose for which they have been redeemed, born of the Spirit, made disciples of Christ and heirs of heaven, namely, that they may be "the salt of the *earth*," "the light of the *world*," — that through their efforts the world may be saved, — surely there would be more and more effectual prayer; and then, soon, more general, more earnest, more successful effort.

Near forty years ago, a small and feeble church in northern New England, soon after settling a young pastor, became noted in the vicinity for its largely increased, and as compared with those of other churches, its liberal contributions to objects of benevolence, and especially to the cause of foreign missions. Other pastors looked on with surprise, and more than one inquired of the young minister how it came about. "What do you do among your people?" they asked. "How do you get them to give so much?" His reply was to this effect: "I do not know that I do anything very special. I try to set an example of liberal giving myself, according to my ability. I do what I can at the Monthly Concert." (At that time very nearly *all* the Congregational churches, in that region at least, observed the Concert.) "I always welcome good agents to my pulpit. I employ solicitors to go among the people and obtain subscriptions. I seldom preach a specifically missionary sermon, but my preaching *generally* bears upon the missionary work. I do not know how to preach *the gospel*, which is for the world, without often presenting the duty of Christ's disciples to be followers of him in labor and in sacrifice for the world's salvation. I do not know how to lead the devotions of a Christian assembly without praying for benighted nations, and for increased consecration to and more faithful effort in the work which Christ has committed to his people, in carrying forward his designs of mercy."

It is a most important question, — Is there among ministers, is there in the church at large, enough of prayer in full recognition of the fact that the church is, instrumentally, to enlighten and to Christianize the whole human family. Is there not room for improvement in this respect during the year 1877? If we have not silver and gold to give, can we not at least give sympathizing, loving, earnest intercession at the throne of grace?

EDITORSHIP OF THE HERALD.

THE oldest readers of this publication will hardly recall a formal announcement of a change in its responsible management. Indeed, from March, 1843, to November, 1876, but one such change occurred. On the 14th of November last, however, Rev. Isaac R. Worcester, who has discharged the duties of editor for twenty years, by the appointment of the Prudential Committee, tendered his resignation; and on the 28th of November they voted to accept the same. The proposal was entirely spontaneous on his part, as it was entirely unexpected on theirs.

It gives the Committee great pleasure to acknowledge his fidelity and his success in conducting a monthly which requires, for its proper management, qualifications that are somewhat exceptional. In looking back over his long period of service, they find abundant evidence of his diligence and his wisdom. And they must be allowed to add, that the manner of his withdrawal, taken in connection with his reasons therefor, has enhanced their respect for him.

For the present, the Committee have intrusted the management of the *Missionary Herald* to the Corresponding Secretaries, who will make such a distribution of their responsibilities in this regard as shall seem best. The editorial care, however, will rest mainly with the senior Secretary (who was formerly the editor), and it will be conducted substantially as heretofore, with such changes, from time to time, as may seem likely to render it more effective as an agency for promoting the interests of the missionary work.

MISSIONS OF THE BOARD.

Mission to Spain.

CHURCH FORMED AT ZARAGOZA.

MR. THOMAS L. GULICK wrote from Zaragoza on the 7th of October:—

"I wish to tell you now about the forming of our church and our first communion. The old Spanish preacher, Don José Eximeno, who continues with us for the present, has been preaching here six years. When he began there came great crowds to hear him. There are many republicans in Zaragoza, especially among the class of day-laborers. They looked upon the Protestant preaching as a party movement, were ready to call themselves Protestants, and many wished him to write them down as members of the church. . . . The Lord's Supper was given to all who wished to partake, he saying he could not read the heart, and must leave it to the responsibility of each one, after warning him not to take it unworthily. The

result has been, that of the five or six hundred that he has had on his list, when we came here, seven months ago, nearly all had dropped off, finding that they had gained neither pecuniarily nor politically. We found a congregation of sixty or more, in whom the truth seems to have really taken root.

"We studied the situation and got acquainted with the people, as far as possible, until the middle of June. Then I explained to them that a church ought to consist only of converted members, and put before them, as strongly and solemnly as I could, the necessity of entire consecration in those who are the church of Christ, and invited those of the old members who trusted in Christ as their only Saviour, and were ready to obey and serve him, no matter what that obedience involved, to come and talk with me, appointing certain hours when I could see them. One hundred and three presented

themselves. To these I read the covenant and creed which we had drawn up, and conversed carefully with each one, that I might learn something of his spiritual experience, whether he had the habit of prayer, etc. After consultation with Don José, seventy-five were received into the new organization. The twenty eight remaining ones we had reason to fear were not converted, but I have tried to impress it upon all that the door of the church is always open to those who give proof of their love for Christ. Twelve new ones also presented themselves for admission. With almost all these we had become well acquainted during these months, and seven of them, who gave good evidence of conversion, were received, and made public profession of their faith. The others were asked to wait a few months. Among the new ones are three of one family—father, mother, and son. The latter is a manly, earnest boy of fourteen, and we hope the way may be opened to educate him for the ministry.

"The first communion of the new church took place September 17th. The communicants were seated in the front part of the chapel, which was crowded.

"Many, Don José among the rest, had predicted that by forming the church on such an 'exclusive' basis, as they called it, we should drive away the congregation; but it has not proved so. The congregation has nearly doubled in the last few months. Sunday morning we have from 70 to 90, and Sunday and Thursday evenings from 100 to 150, while the attendance at our Bible-class, Tuesday evening, and a meeting for hymn practice, Friday evening, has not decreased. The Sunday-school has been held only two weeks and there are twenty-five on the list.

"The boys' school, which began a short time ago with eight scholars, now has eighteen, and is doing well. The master is a Christian, and the boys love him. Lately, two were taken out on account of the opposition of relatives, but the children were so unhappy about it that the father brought them back, saying nothing else would comfort them. All are required to pay. We have engaged for the

girls' school, which we hope to open in November, a Spanish young woman who has been educated in Switzerland, chiefly in the family of the pastor of the free church in Berne. They speak of her as an active and earnest Christian. We feel encouraged in every part of our work."

FESTIVAL OF "LA VIRGEN DEL PILAR."

Writing again on the 28th of October, Mr. Gulick gives the following account of a Roman Catholic festival:—

"We have just passed through the great yearly festival of 'La Virgen del Pilar,' lasting ten days, when thousands of pilgrims come to Zaragoza from all parts of Spain, to worship at the shrine of this famous, miracle-working virgin. For you must know that there is great rivalry between different virgins. In fact, rival processions, carrying rival images of the virgin, have sometimes encountered each other in the streets, and fought pitched battles for the honor of their respective idols. But the 'Virgen del Pilar' is confessedly without rival in all Spain, and her shrine is the most famous place of pilgrimage in all the peninsula. It is to Spain what the shrine of Lourdes is to France, what the temple of Diana was to the Ephesians. There is, in fact, a remarkable resemblance between this virgin and Diana of the Ephesians. The story is that this image of the virgin and child, together with the jasper pillar on which she stands, were brought here by angels some time in the first century, and at the request of the virgin a chapel was built on the very spot where the image was deposited.

"October 12th is the anniversary of the descent of the virgin. On that day fifty thousand pilgrims sometimes pour into the city. 'God alone,' says Pope Innocent III., 'can count the miracles which are then performed here!' Cardinal Retz says that here, in 1649, he saw a man who had lost his leg, which grew again on being rubbed with oil from the lamp of the virgin. The anniversary of this miracle was long observed as a holiday. The other day I was in the cathedral examining the picture of this miracle, with perhaps an ine edulous expression on m

face, when an unknown woman stepped up to me, and with the utmost earnestness assured me that it was certainly true, was well authenticated, and I must believe it.

"A large portion of the girls in Aragon, and many in other parts of Spain, are named Pilar. Zaragoza abounds in stores of silversmiths and jewelers, and the principal articles for sale in all their shops are hundreds and thousands of images, imitations of the 'Virgen del Pilar.' They are mostly of silver, but also of wood, stone, brass, gold, and precious stones, and are of all sizes, from an inch to six feet high. The silversmiths make their chief gains from the sales of these images and their shrines, of which their shop-windows are full, and they are all strong opponents of the Protestant heresy.

"Zaragoza is the only city in Spain, I believe, which has two cathedrals. The largest of the two, which is also said to be the largest in Spain, is the shrine of the famous virgin. Its name is La Catedral del Pilar. From this cathedral there came processions nearly every day of the festival last week. The city was filled to overflowing with thousands of strangers, who poured in countless numbers into the great basilica, many to hear the music and see the imposing shows, in much the same spirit as people in Protestant countries go to the theater. At the same time hundreds of devotees are constantly to be seen kneeling before the venerated image, and the jingle of coin is constantly to be heard, as it is thrown by the faithful through a strong railing upon the marble pavement in front of the image.

"Every day there were bull-fights, or fire-works, or balloon ascensions. The principal street was lined on both sides with temporary booths for the sale of all kinds of wares. There were also circuses, panoramas, puppet-shows, giants, dwarfs, charlatans, and a menagerie. Every night the city was brilliantly illuminated by thousands of lanterns placed on the balconies.

"We improved the occasion by sending a good man to sell Bibles and other religious books on the streets, and by

having a preaching service every evening for two weeks. Although the distractions of fire-works, bull-fights, and all the other excitements of a great fair, are not favorable to the awakening of a genuine religious interest, we had a good attendance and close attention at all our meetings. Many strangers came in who, we hope, will carry the gospel back to their towns and villages. We can only plant beside all waters."

ESCAPE OF A NUN.

On the 2d of November Mr. Gulick wrote again from Zaragoza:—

"You will wish to learn the fate of a young nun who, I told you, was reading the gospel, and was determined to leave the convent.

"Her mother secretly conveyed more Protestant books to her, by means of a cord which she passed down from a high window in the convent. Solely on account of her persistent determination to leave the convent, which the laws gave her a *perfect right to do*, the Archbishop threatened to put her into solitary and perpetual confinement, where she could have no further communication with any of her friends.

"Thursday was the great day of the festival of the 'Virgen del Pilar, and the following day was decided upon as the time when this terrible sentence should be carried into execution. No time was to be lost. At midnight, Thursday, her uncle, Don Manuel Salvador, and her mother, Doña Isabel, went to the convent with a rope-ladder. With the nun's assistance they got it up to a high and narrow iron-barred window, through which her uncle dragged her by main force! The poor girl was sick and slender, or she could never have been pulled through. The aperture is so narrow that the nuns and authorities could not believe, the next day, that she had escaped that way. She was badly strained and bruised, but is overjoyed to have escaped from her ten years' confinement.

"The next day a warrant was granted by the government for searching her mother's house to find her. The whole

family immediately fled to France. They have now returned, but think it best for the nun, Doña Fermina, to hide for a while. She has fully decided to declare that she is no longer a Roman Catholic, if they attempt to recapture her. We cannot tell what the end will be, but pray that she may be delivered from the hands of her pursuers, whose tender mercies are cruel. We have seen her and are pleased with her appearance. She seems more thoughtful, serious, and earnest than we had anticipated from what we had seen of her relatives. She makes no pretensions to being a Protestant, but seeks for more light on religious questions. We have taken no part in her escape."

DEATH OF "ENRIQUE."

"You will be sorry to hear that little Enrique, who was so persecuted in Oviedo and afterwards went to Cuba, died there last August. Mr. Armstrong writes me, 'So ends his short Christian life. Conversion, confession of Christ, suffering for Christ, death in Christ, glory with Christ. Pray for Enrique's family.'

"A boy who united with the church here this summer interests me in the same way that Enrique did, and reminds me of him in his simple, earnest character. He is studying his Bible every spare moment; and spare moments are few with him, as he works hard all day, helping his father support his mother and three little brothers. I should be very glad to be able to educate him. He certainly gives promise of great usefulness if properly taught and guided."

European Turkey Mission.

HOPES AND FEARS—HELPING THE DISTRESSED.

MR. BYINGTON, of the mission to European Turkey, wrote from Constantinople October 18th:—

"We are still prosecuting our work unmolested. The circulation of the paper continues slowly to increase. We received subscriptions to-day from two new places. The prospects for next year are very favorable, unless war should be de-

clared. The political situation is not at present very hopeful.

"The brethren in Bulgaria are aiding in the distribution of the relief sent from England. In my judgment it is the very best service they can now engage in. We are gaining the confidence and good-will of the Bulgarians as never before. They see that we do sympathize with them in their troubles, and that we are glad to help them all we can. We endeavor to avoid matters merely political, but our influence would have been lost had we remained indifferent to the terrible evils they have suffered. Brother Clarke is doing noble service in the neighborhood of Philippopolis. Brother Marsh is relieving suffering in Boyajik, — coöperating with bishop, priests, and people, — and I hope Brother Bond will be able to coöperate in the Philippopolis district."

A DANGER PASSED.

Writing from Eski Zagra, October 21st, Mr. Bond says: "We have reason to thank the Lord that Bairam [the Mohammedan festival] has passed quietly. It was the time set for a massacre of the Christians, according to open threats of Turks here and in other places." Others also have referred gratefully to the fact that the outbreak of violence at that time, which had been extensively threatened or hinted at, did not occur. Mr. Dwight wrote from Constantinople:—

"The day fixed for a general attack on the Christians, Friday last [October 20th], passed off without disturbance, so far as I have been able to learn. The leaders of the conspiracy were the highest members of the religious hierarchy, and their seizure and summary punishment required no little nerve and boldness on the part of the Government. The intensity of popular feeling here passed some two or three weeks ago, and it is to this circumstance that we may ascribe the power of the Government now to strike at the heads of Moslem hostility to progress. From Samokov and Eski Zagra we hear that the Turks were under great excitement on the appointed day, — at Eski Zagra the Moslems took up arms, — but no harm was done."

Western Turkey Mission.**A BIT OF MOB VIOLENCE AT CESAREA.—A BELL.**

MR. FARNSWORTH wrote from Cesa-rea, September 19th:—

"I am very sorry to say, that a week ago to-day we had a little mob here in Talas. You may know that some months ago a friend of Mr. Bartlett, a Mr. Hatch, of New York, sent a nice bell for our school-house and chapel. We knew that the Turks intended to prevent our putting it up, but went on and prepared to hang it. Last Wednesday Mr. Bartlett, Mr. Staver, and myself, with three or four native friends, carried the bell from our house to the school-house, shut the street door, and began to adjust ropes, ladders, etc., preparatory to raising it. In the space of five minutes a crowd at the door was pummelling furiously for admittance. As we did not heed their demands, a young Turk climbed over the wall and opened the door. I was able to stand against the crowd for a short time, but soon they were in, and we were compelled to leave our work. I got some bruises when barring the door with my arm, but there was no other personal violence. We shall press slowly, but steadily and firmly, for *our right to hang the bell*. It is a thing of importance as a political right. Though there are two bells in use here, the Turks, by mere mob force, three years ago, prevented the Greeks from hanging another, and now they will make every effort to prevent our hanging this.

"Last Sabbath was communion here in Talas. Six persons were admitted to the church, and among them our third daughter, Hattie."

A note from Mr. Dwight, of Constantinople, dated November 1st, states: "The Minister of Foreign Affairs has promised Mr. Maynard [U. S. Minister] that the Talas bell shall be hung by the authorities."

Central Turkey Mission.**LETTER FROM NATIVE BRETHREN.**

The following is the translation of a letter to the officers of the Board from

native brethren at Hadjin, an out-station in the Central Turkey field. It was dated "Hadjin, February 22d," and signed by five persons:

"DEAR BRETHREN IN CHRIST,—
"Although we are not permitted to see you in the flesh, yet by reason of the spiritual telegraph which our heavenly Saviour has erected between us, putting one end in your hearts and the other end in ours, we rejoice to have spiritual sympathy with you.

"Our hearts have been full of gratitude because of your great kindness and self-denial in sending, for many years, the missionaries to dwell in our country; and especially are we very grateful that your attention has been, during many years, directed to us, the dwellers in the mountains of Cilicia, who had fallen exceedingly far behind in respect of culture and civilization. Alas that we did not know how full of blessing was the hand you extended to us when, fourteen years ago, you sent the now dead Mr. Coffing to preach the gospel to us for the first time. Now, from the lowest depths [the deep corners] of the hearts of many of us, voices [crying] 'Oh, for Mr. Coffing! Oh, for that opportunity!' echo back and forth to each other. But the doors of hope opened by him are all closed now.

"Since six or seven years ago, by means of Mr. Montgomery of Marash, sometimes by his own coming, sometimes by other missionaries, and sometimes by sending students from the seminary at Marash, the gospel has been preached to us. The fruit of these labors has been the forming of a Protestant community of three hundred souls, and the causing many who are not Protestants to know God's truth, and come into sympathy with us. This field is white, waiting for reapers. If Mr. Montgomery, or some other spiritual and devoted missionary, could come and reside here, without doubt, in these times, while the minds of many are newly awakening to the beauty of the gospel, many immortal souls would be brought into Christ's church.

"Therefore the import of this short letter is, that we strongly entreat that a

missionary may be sent to reside in our town,—a town of several thousand [about 20,000] Armenian souls.

"With more than usual impatience awaiting a favorable answer to our request, we remain, your brethren."

Eastern Turkey Mission.

GOOD NEWS FROM ERZROOM.

MR. PIERCE, of the Erzroom station (150 miles southeast of Trebizond), wrote on the 18th of October:—

"I wish to tell you a little of the work here in Erzroom. Early last spring our people were induced to put forth earnest efforts to secure for themselves a preacher,—one who could fill the place as it should be filled. Their efforts were successful, and a young man from Cesarea was engaged to labor for one year. He arrived here the first of April, was most joyfully welcomed by all, and at once entered fully into the work of a preacher, pastor, and organizer; and by the blessing of the Father, he has met with signal success. A new life at once took possession of the people. Every one was hopeful and happy, and all were ready to take any part assigned them by their leader.

"The fruit of such labor began immediately to appear. The people are united, love each other, and have no fault to find with the missionaries. The number of regular attendants at the chapel services has greatly increased, and the character of the congregation has changed very much.

"Preaching in the morning, and also exercises in the Sunday-school, are in the Armenian language, but the afternoon sermon is always in Turkish, which is a new thing for Erzroom, and attracts many who have hitherto known of Protestants only as a sect despised and evil-spoken of. The chapel is full nearly every Sabbath, and in the congregation you find not only Protestants, but Armenians, Greeks, and Turks. The English

Consul with his family are regular attendants, and not unfrequently we have Turkish officials, army physicians, etc., etc. The sweet notes of the cottage organ, and the bell also, call in a crowd of villagers, who for the first time hear the gospel invitations, and go to their homes to report what they have seen and heard. They also see that the 'Protes' are no longer a poor, despised sect. When they see an English Consul present, and Turkish officials, Greek merchants, physicians, etc., they also take off their sandals, and listen to the end of the service. We frequently have from 200 to 250 persons present during the Turkish service.

"Some twelve persons have been under examination for admission to the church, for several months, and at the communion last Sunday, seven were admitted.

"The schools are also in a prosperous condition. In the common school, taught by a native teacher, there are some forty or fifty scholars, who are taught in three languages,—Armenian, Turkish, and English. In our school, or perhaps I might say in the Normal School, there are about thirty young men and boys, nearly half of whom pay tuition, and only six of whom receive any help from the American Board. Those six are just starting out to spend the winter in the villages,—teaching and preaching the gospel of Christ. One of our most hopeful students died a few weeks ago. We have received numerous calls from all quarters for teachers during the winter, but to a great majority we are obliged to give a negative answer, for the reason that we have not the men to send.

"The question of raising up preachers and teachers is a very serious one. If we educate young men at the Board's expense, or help them to any great extent, great harm results; if we do not help them, the young men cannot get the necessary preparation. The people are growing poorer and poorer year by year, and the Board is badly in debt. What the Lord intends to teach us I hardly know, but that the final issue will be all right I have no doubt."

Madura Mission — Southern India.

DEATH OF MR. CAPRON.

LETTERS from Madura bring the wholly unlooked for and very painful intelligence that Mr. Capron, one of the most respected and beloved of the mission circle, has been suddenly called from his work to his reward. An obituary notice by one of his brethren in the field is promised, to be sent very soon, and we will not anticipate that notice by remarks here; yet it seems proper to give at once most of a letter from Dr. Chester, who was with him when he died. The letter is dated "Dindigul, October 12th," and states: —

"You will hear from others of the great loss we have sustained in the sudden death of our dear Brother Capron, yet you will expect, I know, to hear the full particulars from me. It was a very great and a very sad trial to watch him passing away, knowing that all that would remain to us would be the sweet memory of his holy, loving, trustful life. But, in the midst of the stroke the Lord was with us, saying, 'It is I, be not afraid.'

"Mr. Capron died at about eight o'clock on Friday morning, October 6th. I reached Mana Madura about five o'clock that same morning. I had appointed to spend that Friday with the Caprons two weeks previous, but would probably have been sent for had they not known that I was coming, as Mrs. Capron felt a good deal troubled about Mr. C. all through the week. He had had palpitation of the heart, and restless nights. In fact, since May, when he was sick at Kodi Kanal, he had felt more or less troubled about himself, though not at all realizing that his end was so near. At our September mission meeting he felt better, the interest and excitement of the unusually pleasant meeting, no doubt, keeping him up. But I noticed, in the way he conducted one of the recitations, that he had not his usual life and interest. And now, as I recall many things in the past, in connection with the circumstances of his death, I can see that the trouble in his heart, which was the immediate cause of his death, must have been going on for years.

"When I reached Mana Madura, a little

before five o'clock that morning, I found both Mr. and Mrs. Capron up and dressed. In fact, neither of them had felt that they could lie down long at a time, as for a week Mr. Capron had not been able to sleep long when lying down. We talked together for more than an hour. First I heard, from both Mr. and Mrs. Capron, all the particulars of his feelings through the week, and then we talked of various mission matters. He talked with as much apparent ease and as much interest as I had ever known him to. Not a word was said or a hint given which led me to suppose that he felt troubled about himself. At about six o'clock the servant called us to early tea, in the dining-room, and Mr. Capron went into his room to brush his hair, while Mrs. C. and I went directly to the table. I noticed, when Mr. C. came and took his seat, that he seemed troubled in breathing. We did not talk very much at the table, and when Mrs. C. rose I went to my room to change my clothes. But though I hurried to come out, I was summoned before I was half dressed, as Mr. Capron had had what I supposed was a fainting fit. I found him conscious, but with no pulse. He had commenced dressing, but had fallen from the chair. I at once gave him medicine and left him for a few moments. In less than fifteen minutes he had another attack, very much like the beginning of an apoplectic fit, and when I saw it I felt sure that the first was of a similar character. It was a struggle for breath, and for a few minutes he was entirely unconscious. The heart had nearly or entirely ceased to act, and I could detect no pulsation at the wrist. His breathing now became labored and accompanied by a moaning sound. Between the fits, or spasms, he was entirely conscious, and did not complain of any special pain, but only of a feeling of chilliness. Very soon he had a third attack, shorter and less violent than the second, and in a few moments he breathed his last. Both Mrs. Capron and I were kept so constantly busy in the use of remedies, and the whole was so sudden, that when all was over it seemed like a dream, and we could neither of us realize that he was dead.

"But in that trying hour the Lord was

wonderfully kind in the fulfillment of his precious promises. His grace greatly sustained our dear sister. She said,—"Brother Chester, is it really all over? Tell me, is it all over? How inexpressibly kind my Heavenly Father has been to me,—how loving! I see his hand in all, and I have been praying all through the week that he would show me his will." Then she knelt down and prayed for grace to bear the trial,—grace for that very day, to show the power of Christian faith before the heathen. She prayed, also, for the two dear girls; and all through that day the Lord sustained her, and her expressions of submission, entire trust, loving trust, were a comfort to my soul.

"I could fill pages in writing about Brother Capron. He was a very dear, a greatly valued brother,—very lovely in his character, a very wise and most valuable counsellor. And in taking him, as he has Brothers Scudder, and Taylor, and Penfield, and Peck, the Lord shows us that we must lean more on him; expect more the influences of his Holy Spirit.

"We sent a cooley at once for Mr. Rendall and Mr. Washburn, and had all the native Christians remain on the Compound, waiting their arrival. They came between one and two o'clock Saturday morning, and soon after we carried the remains of the dear departed and placed them in the little inclosure beside the grave of little Henry Hooker Capron.

"We had services in English, in the house, and then in Tamil, on the veranda, many of the native Christians being present. And how much all our native helpers loved and respected Mr. Capron!"

INFLUENCE OF A FAITHFUL CHRISTIAN.

MR. W. S. HOWLAND wrote from Mandapasalai, on the 28th of August. He mentions pleasant incidents in a village where the faithful native Christian Yesutasan formerly resided, and says:—

"The work in this village is more and more interesting. The teacher is urged, by high caste heathen, to come into their houses to teach and to pray. When the cholera broke out there, a few weeks ago, the people called this teacher and took the medicine prepared by our Medical

Catechist. Not one of them died. Pastor Eames and his wife have been to the village quite often of late, and the women even are becoming interested. When I see the results which have followed Yesutasan's life and labors, it is with feelings of reverence that I look upon his lowly grave, and wish that I had personally known the man. He died before I was put in charge of the station."

NOTEWORTHY INCIDENTS.

Mr. Howland also mentions some incidents connected with the worship of idols, the cholera, the progress of Christians, retrenchment, etc., as follows:—

"My last monthly meeting [with helpers] was held August 2d and 3d. Since the previous meeting quite a number of families had left heathenism. In one village, twelve miles north from the station, the only son of a wealthy heathen died suddenly of cholera. The villagers all met together and made a feast before their temple, to propitiate their deity, and prevent the spread of the disease. While at the feast ten persons were attacked with this fearful malady. The catechist in the village gave our medicine to five, who were willing to take it. These lived, the others died. From this same village a good many people, with hundreds from other villages, went last year to a heathen festival on a mountain southwest from Tirumangalam. A sudden heavy rain caused a flood which drowned many of the worshipers, who had camped in the dry sandy bed of the stream. This year, only three persons could be persuaded to go from this village, and they were attacked with cholera and died away from home. These things have caused a reaction against the worship of idols in this village, and we hope for good from the movement.

"The idol in the village is an interesting but revolting sight. The elephant-headed stone image, as high as my shoulder, is placed on the ground in the open air, its head capped, two inches thick, with oil and dust from years of worship. In front, there are one hundred and fifty stone bulls, rats, snakes, and prone human figures, arranged in three rows. The heads of many of these are

covered with oil and dust, like that of the principal idol.

"In another village lives an elderly, devoted Christian man, with a family of grown-up sons, one of whom had lately taken a wife. She has been severely ill for some time. Her heathen relatives wished to take a kid, with rice and arrack, and with these propitiate their deity. 'No,' said the Christian father-in-law, 'try another way first. Let us all unite in special prayer to God for her.' They prayed, and as they firmly believe, the prayer of faith healed the sick."

WILL CHRISTIANS AT HOME ARREST THE WORK?

"I wrote in my last of the straits into which we were thrown by the reduced appropriations; also, that the helpers had volunteered some sacrifices that would help meet the difficulty. I agreed to try for six months, but I found that I must make a further reduction; and at my last meeting I reduced a certain proportion on each rupee. It amounts for the whole year to more than a month's wages for each man. I have had to dismiss a number of men because of this strait. One helper resigned because unable to live upon the reduced wages. Last week the wife of another, the mother of a large family, came to me, bringing a small hand-saw, and asking me to purchase it, that she might have something to help out the reduced wages of her husband. It was hard, but I had to refuse, for I did not need the saw. It is hard to see these men pinched. Do the people at home want to stop the work? It would almost seem so."

AMONG THE VILLAGE CONGREGATIONS—INTEREST IN THE BIBLE.

Mr. Herrick wrote from Tirumangalam, September 22d:—

"I have visited all but two of the congregations under my care during the last three months, and most of them twice. I find unusual interest in the Bible, and the study of its truths, both among the higher and lower castes. The man spoken of in last year's report, as a wealthy, leading man, interested in the truth, seems fully decided to be a Christian. He now has the entire Bible in his possession, having

paid the usual price for it. While I was on the Hills, he was earnestly beset by influential heathen men, who came from different places to try and persuade him to return to his former ways; but he stands firm, and fearlessly defends the religion he has newly embraced. When I was at his village, — Periapulámpatti, about fourteen miles southwest of Tirumangalam — three weeks ago, I held a very interesting meeting with him and eight or ten young men, who are accustomed to meet with him to read the Bible and sing Christian hymns. He is very fond of singing, and I think much is to be hoped for from this, both as respects his own spiritual growth and his usefulness to others.

"At Pálavanattam, five or six miles southwest of Mallánkinaru, I was much interested when there last month. Arriving at half-past nine A. M., and finding my breakfast ready, I sent word to members of the congregation that I should be ready to hold a meeting with them directly after eating. Ten or twelve men came, one of whom has been a church member for twelve years. This man suggested that, as perhaps the men would wish to go to their work, it might be well not to detain them very long. After reading and explaining a passage of Scripture, singing and prayer, I gave them leave to go, expecting to hold a longer meeting and hear their Scripture lessons in the evening. One man then went away, but all the rest remained till two P. M., reading and singing, and listening to remarks from myself and the catechist. All these are men of respectable standing in the community. When, as I was about to leave, I exhorted the people to stand firm as Christians, the church-member remarked, 'It is difficult for men of this class to come; but if they come, they will not go back.' The first clause of the sentence is certainly true, and I earnestly hope the last may be."

CONFIDENCE IN THE PRAYERS OF CHRISTIANS.

"At Mallánkinaru I heard of a singular thing. In a village close by there is a man of low caste, who is an earnest Christian and a member of the church in

M. A few weeks ago the heathen of that village, of much higher caste than he, requested him to pray for rain. So a meeting was held several nights in succession, attended by forty or fifty men, who sat with uncovered heads while this Christian, unable himself to read, spoke of the truths he had learned from the Bible, and offered prayer to the God of the Bible.

"In the village of the next congregation visited after leaving M., I heard of another case, which likewise shows that some heathen believe in the efficacy of prayer offered by Christians. The heathen uncle of an intelligent Christian woman was dangerously ill, and requested her to pray for him, at the same time giving strict orders to have soothsayers kept away. One morning, on this tour, I stopped and held a short meeting in the house of one who is the only Christian man in his village. In caste he is among the lowest of the low, but he has much energy of character and considerable intelligence. He learned to read after becoming a Christian, and has made a little progress in teaching some of his children. In each of two other villages two or three families of the same caste have recently embraced Christianity. They are near relatives of the deceased Yésutásan, of Mandapasalai, and, like him, are possessed of much more natural ability than very many far above them in caste. They send their children to school, and one man and two women are learning to read."

CONVINCED, BUT NOT CONVERTED.

"A prominent man in a village twelve miles northwest of Tirumangalam village has been very friendly for many years, assisted in building the school-house, and sends his son to school. When I was there, a short time ago, he spoke most decidedly, in the presence of many people, of the folly of idolatry; but said he could not become a Christian himself on account of the income derived from an idol temple with which he is connected. If sincere in what he said, his convictions are not strong enough at present to lead him to make a pecuniary sacrifice. How many men there are, the world over, in a similar state,—unwilling to make any great sacrifice in behalf of truth."

In a letter dated September 16th, Mr. Herrick reports a meeting of the mission with the native helpers, as "one of unusual interest." He says, "Except while on a visit to America, I have attended every September meeting for thirty years, and I never left such a meeting under a deeper impression that the Lord was there."

Dakota Mission.

A NATIVE MISSIONARY SOCIETY.

WRITING from the Santee Agency, September 25th, Mr. A. L. Riggs notices the annual mission meeting and the meeting of the native General Conference, and says:—

"The great point of this meeting was its action in regard to a Native Missionary Society. At the General Conference a year ago, a committee of five was chosen to receive the contributions of the churches, and report at this Conference what should be done. It was found that funds to the amount of two hundred and forty-five dollars and twenty-three cents were in hand, and a horse. The result reached was the formation of a permanent Missionary Society, with three directors (two of whom are to be natives, and one a white missionary), and a missionary secretary or treasurer in each church.

"A missionary was at once appointed, the Rev. David Greycloud. He accepted the appointment, and was formally commissioned on Sabbath afternoon. In his personal experience, related on that occasion, it was seen that the Spirit of the Lord had been preparing his heart for this work for some time past. He is to go and break new ground at Standing Rock Agency, though he will probably have his family a part of the time at Fort Sully.

"We look at this movement as one of great promise, and a ground of great encouragement. The seed is bringing forth fruit. But as the hopefulness of the work increases, so, in even larger proportion, does our responsibility. The field is white for the harvest."

MISCELLANY.

PROTESTANT WORK IN ITALY.

THE "Foreign Missionary," for November, states:—

"As to the present extent of the evangelical work [in Italy], the means of information are not large; but the Italian churches, by the most recent reports, stand as follows: The Waldenses, exclusive of the churches in the valleys, have 50 stations, 44 pastors and evangelists, 2,140 members of churches, and 59 day-schools with an attendance of 2,000 children. They have also a faculty of theology in Florence, consisting of three able professors, by whom young men are thoroughly trained for the ministry. The Free Church of Italy has 37 congregations and 21 evangelists, some of whom are ordained. It has 1,800 church members, 9 day-schools, and 1,586 week-day and Sunday-schools.

"The English Methodist missions in Italy have, under the care of two missionaries, 1,150 members, at 31 different stations.

"The American Methodist Episcopal mission has 11 stations and 450 members. The American Baptists also have 12 stations."

SOUTH AMERICA—NEED OF MISSIONS.

THE "South American Missionary Magazine" [English] gives the following among other statements, as from "Rev. J. Roe, on his way to England" from the eastern coast of South America:—

"I am quite convinced that missionary effort is quite as necessary here as in Africa or India. It requires very little observation to see that the religion of these countries is not Christianity. It bears no resemblance to that set forth in the New Testament, neither does it bear any of its fruits. It is a degenerate system, socially, politically, morally, and religiously. It warps the mind and stunts the intellect by unreasonable and absurd dogmas, and degrades the affections and sears the conscience by its foul confessional. There is

no 'home' here, no political 'duty,' no just idea of morality, and no religious faith among the leading men of the country.

"The Bible alone is the great hope of South America. No reforms, no new laws, no public opinion, can raise the country out of her degraded and revolutionary condition, without the divine faith of God's Word animating the dead spirit of the country.

"There now appears to be a shaking of the bones,—pulsations of life may be seen. The Spirit of God is working in South America. The way is being prepared. The country is now open to gospel work. All along the coast the ports are open and free to the gospel,—even Ecuador. The late elections in Chili demonstrated that the Word of God is not only read, but also somewhat of its spirit imbibed. The political war-cry of the Liberal party was not, as heretofore, 'Down with Christianity!' but 'Live Christianity, and down with Ultramontanism!'

"My journey northward has confirmed my opinion. Although not near so advanced as Chili, Peru and Ecuador—priest-ridden Ecuador—are ready to receive the Word of God.

"My visit to Peru lasted a week, during which time I preached for Mr. Weatherhead, and visited most of the places of interest in the neighborhood. My inquiries and my observations lead me to the conclusion that missionary effort would be blessed there now."

THE OPIUM TRADE.

REV. L. H. GULICK, M. D., reporting to the American Bible Society his first visit from Japan to China, as Bible agent, says, respecting his visit at Shanghai: "It is mortifying to find so conspicuous on the river, among the clumsy junks, the gallant sail vessels, the ocean steam-ships, and the river steamers, also a number of unsightly, dismasted, and covered hulks, in which the opium of British India is

stored, because the Chinese will not allow of its being otherwise than surreptitiously kept on Chinese soil. How affecting to find the stolid Chinaman, in his governmental relations, steadily refusing any complicity with this trade; and how sad that opium is forced on China by nominally Christian guns and bayonets! God speed the day when the truly Christian patriots of Old England, by continued appeals to its Bible-educated conscience, shall have raised such a sentiment as to sweep the deadly trade from both land and sea, as a contraband, not of war, but of peace and good-will! This impediment to the Bible, and to all Christian work, is the first fact we face as a Bible agent on landing in China; and it will for a long time yet be one of the greatest of our difficulties."

The English "Illustrated Missionary News," for November, says, on the same subject:—

"England is resolved now, at last, to wash her hands of all further complicity with blood-guiltiness, as regards the long-oppressed Christian races of Southeastern Europe. But is this the sole change that righteousness requires should be effected in our relations with other empires? Are there no other international iniquities that require to be renounced and repented of? Have not expediency and self-interest led our government into measures more injurious to the highest interests of multitudes than even the long-cherished Turkish alliance?"

"Alas, that no clever newspaper correspondent explores the cities and towns of China, and sends simple and truthful narratives of the effects of our opium trade in that land! Such accounts might well rouse an indignation even deeper than that which is now sweeping like a hurricane over that country!"

"If the Turkish alliance has slain its thousands, the opium trade has slain its tens of thousands! If the former has indirectly aided a bad government to oppress and degrade and torture its own subjects, the latter has forced a comparatively good one to allow us to demoralize and destroy its people against its will.

"If the Turkish alliance deserves to be

avenged seven fold, truly the opium trade deserves to be avenged seventy-and-seven fold. . . . And if there be a God who visits national sins with national sorrows, we may be very sure a day of dark and terrible retribution must yet overtake us, if we allow our government, for the sake of gold, to continue to force the deadly and fascinating opium poison on an empire of four hundred millions, to whom we ought to be sending, instead, the Bread of Life, the glorious gospel of the blessed God."

RENEWED ROMANIST VIOLENCE IN MEXICO.

THE "Presbyterian Record," for November last, makes the following announcement: "The city of Zacatecas fell into the hands of the insurgents for a short time, and the mob attacked our chapel, destroying everything that could be burnt with fire, and inflicting a loss of five or six hundred dollars worth of property. Next, the house of Mr. Thomson was assaulted, but resistance was made until he escaped. (Mrs. Thompson is in this country for her health.) He was exposed to great peril, but on the recapture of the city by the government troops, protection was again enjoyed; and at the latest dates he was at San Luis Potosi. These attacks showed the source from which they proceeded,—the Romanist Church. We may believe that the days of its persecuting power will soon be numbered in Mexico."

POOR, YET RICH.

THE business manager of the Missionary Herald has received the following note from Wisconsin: "Dear Sir,—You will please find inclosed one dollar for renewing my subscription to the Missionary Herald, and ten cents for postage, and also four dollars for the A. B. C. F. M."

To this note another hand appended this: "I am surprised at this amount from this poor old man,—poor in the goods of this world, but rich in faith. In talking with me he says he does not think he has earned this amount during the summer. I suppose he has pinched himself down to the very lowest in order to give

this. If we all were to give like him, and pray the same, the world would soon be brought to our dear Saviour."

DEATH.

REV. WILLIAM B. CAPRON, of the

Madura mission, Southern India, died at his home in Mana Madura, suddenly (after only a few hours of illness), on Friday morning, October 6th. An obituary notice of one so much respected and beloved is promised, from the mission field, for the next number of the Herald.

OFFERINGS FOR THE DEBT.

NEW HAMPSHIRE.		OHIO	
Manchester, a friend,	1 00	Cincinnati, a lady friend,	2 00
Peiham, a friend,	10 00—11 00	Cleveland, Rev. H. C. Haydn,	11 22
MASSACHUSETTS.		Columbus, Rev. H. C. Haskell,	5 00
Boston, 2d Ch. Dorchester, 5; ditto a		Dehl, John Winsor,	4 00
friend, 1; Sarah, 10;	18 00	Madison, Rev. Edmund Gale,	5 00—27 22
Bedford, Cong. ch., by E. G. L.	10 00	ILLINOIS.	
Littleton, a friend,	20 00	Waukegan, a few friends, by Mrs. J. S.	
Marblehead, 1st Cong. ch. and so.	10 00	Barker,	13 00
Springfield, "A. B.,"	500 00	NEBRASKA.	
Ware, Otis Lane,	60 00	—, "An offering for the debt,"	5 00
Worcester, A. H. W.	5 00—611 00	COLORADO.	
NEW YORK.		Denver, J. H. Learned,	2 00
Brooklyn, Clinton Avenue Church,	961 81	Received for the "Debt" in November,	1,651 03
Sherburne, William Newton,	10 00	Previously acknowledged (see Decem-	
—, John Jones,	2 00—976 81	ber "Herald"),	5,233 21
TENNESSEE.			<u>\$6,934 24</u>
Knoxville, A Widow, in memory of her			
deceased husband,	5 00		

CENTENNIAL OFFERINGS.

New York, N. Y. S. T. Gordon, for		Previously acknowledged, (see Decem-	
Fort Herkoid,	10 00	ber, "Herald.")	7,19 65
Bellevue, Iowa. Ladies of Cong. Ch.	10 00		
Red Oak, " Mrs. E. M. Carey,	20 00		<u>\$7,222 65</u>
Received for the above in November,	40 00		

DONATIONS RECEIVED IN NOVEMBER.

MAINE.		Oxford county.	
Cumberland county.		East Sumner, Cong. ch. and so.	7 00
Brunswick, Cong. ch. and so. 69.59,		Penobscot co. Aux. Soc. E. F. Duren,	
ditto m. c. 45.41;	115 00	Tr.	
Freeport, Cong. ch. and so.	18 00	Brewer, 1st Cong. ch. and so.	13 00
Gorham, Cong. ch. and so.	16 80	Piscataquis county.	
Harpwell, Cong. ch. and so.	8 90	Greenville, Union ch. and so.	25 00
North Yarmouth, Cong. ch. and so.	20 00	Somerset county.	
Portland, Plymouth ch. and so. 100;		St. Albans, Cong. ch. and so. 3.30; a	
Julia W. Griffin, 13;	113 00—291 70	friend of missions, 2;	5 80
Hancock county.		Union Conf. of Churches.	
Bucksport, Elm St. ch. and so.	50 00	Bridgton, Cong. ch. and so.	9 20
Kennebec county.		South Bridgton, Cong. ch. and so.	12 75—31 95
Gardiner, Cong. ch. and so.	30 00	York county.	
Lincoln and Sagadahoc counties.		Acton, Cong. ch. and so. 9.25 (sent	
Boothbay, 1st Cong. ch. and so. 20;		but not received).	
2d Cong. ch. and so. 24;	44 00	Biddeford, 2d Cong. ch. and so. 31.42;	
Waldoboro, 1st Cong. ch. and so. 13;		GEORGE H. ADAMS, with previous	
George Allen, 5;	18 00—62 00	donas., to const. himself H. M., 25;	56 42
			<u>562 87</u>

NEW HAMPSHIRE

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Keene, 1st Cong. ch. and so. m. e.	9 92
Rindge, Cong. ch. and so.	25 25—35 17
Coea county	
Berlin, Friends,	5 00
Colebrook, Cong. ch. and so.	15 00
Gorham, Cong. ch. and so.	15 50—35 50
Grafton county.	
Bristol, Cong. ch. and so. 4.65; a friend, to const. HARRY M. CAVIS, H. M., 100;	104 66
Daubury, Rev. G. Smith,	5 00
Manchester, Cong. ch. and so.	30 00
Plymouth, Cong. ch. and so.	13 68—153 24
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Hollis, Cong. ch. and so.	13 51
Milford, Cong. ch. and so.	66 40
New Ipswich, Cong. ch. and so.	3 20—53 11
Stratford county.	
Wakefield, Cong. ch. and so.	15 00

VERMONT.

Addison county.	
Bridport, Cong. ch. and so.	65 00
Bristol, a friend of missions,	100 00—165 00
Chittenden county.	
Williston, Cong. ch. and so.	22 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Bakersfield, Cong. ch. and so. 15; Rev. R. Hicks, 25;	43 00
Orange county.	
West Randolph, Cong. ch. and so.	35 87
Rutland county.	
Fair Haven, Cong. ch. and so.	24 07
Windham co. Aux. Soc. C. F. Thompson, Tr.	
Bellows Falls, Cong. ch. and so.	32 50
Grafton, Cong. ch. and so.	47 00—79 50
Windsor co. Aux. Soc. Rev. G. B. Drake and J. Steele, Tr's.	
Norwich, Cong. ch. and so.	12 25
Springfield, Cong. ch. and so., to const. CHARLES E. RICHARDSON and OTTO M. DOUBLEDAY, H. M.	200 00
Windsor, Cong. ch. and so.	42 35
Woodstock, 1st Cong. ch. am. so.	15 44—270 04

Legacies.—Sutton, Mrs. Lucinda B. Hyde, by S. M. Lane,

MASSACHUSETTS.

Berkshire county.	
Sheffield, Cong. ch. and so.	4 38
Bristol county.	
Attleboro Falls, Cong. ch. and so.	25 00
Berkley, Cong. ch. and so.	18 00
East Taunton, Cong. ch. and so.	15 00
Mansfield, Oba. Cong. ch. and so.	40 00—98 00
Brookfield Ass'n. William Hyde, Tr.	
Barre, a friend,	5 00
Brimfield, Cong. ch. and so.	13 75
Spencer, Cong. ch. and so.	260 76
Ware East, a friend,	5 00—284 51
Essex county.	
Andover, Faculty and Students of Theol. Seminary, for Maharrata Theol. Seminary, add'l,	16 00
Essex county, North.	
Harverhill, Centre Cong. ch. and so.	100 00
Merrimac, Francis Sargent,	25 00
Roxbury, Cong. ch. and so.	13 52—138 52
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch. and so., with prev. dona., to const. Mrs. EMILY F. WOODBURY and Miss ASENATH O. WOODBURY, H. M.	54 21
Lynn, North Cong. ch. and so. m. e.	25 22
Saugus, Cong. ch. and so. add'l,	23 19—102 62
Franklin co. Aux. Soc. William F. Root, Tr.	
Whately, Cong. ch. and so., with prev. dona., to const. EUGENE M. FRANT, H. M.	48 75

Hampden county, Aux. Soc. Charles

Marsh, Tr.	
East Longmeadow, Cong. ch. and so.	5 00
Chester, 2d Cong. ch. and so.	5 25
Monson, Rev. D. V. Coburn,	10 00
South Wilbraham, Cong. ch. and so.	25 00
Springfield, "A. B. F. 500; South ch., Mrs. S. M. C., 25;	525 00
West Granville, Cong. ch. and so.	17 50—587 75
Hampshire county Aux. Society.	
Amherst, College Church,	174 90
Chesterfield, Cong. ch. and so.	6 50
East Amherst, 2d Cong. ch. and so.	10 00
Enfield, Cong. ch. and so.	5 00
Hatfield, Cong. ch. and so., for Papal Lands,	19 70
Northampton, 1st Cong. ch. and so. m. e.	16 87
South Hadley, 1st Cong. ch. and so. 28; a friend, in Mount Holyoke Seminary, 2;	30 00
Williamsburgh, Cong. ch. and so., for Papal Lands,	30 00
Worthington, Cong. ch. and so.	32 25—370 22
Middlesex county.	
Cambridgeport, C. Winship,	50 00
Holliston, Cong. ch. and so. 120.78; S. B. J., 2;	122 78
Lowell, John St. ch. and so., annual collection,	165 29
Malden, a friend, 2.50; a friend, 1.50;	4 00
Marlboro, Union Cong. ch. and so.	130 00
Newtonville, Marshall Henshaw,	20 00
Reading, J. M. Carleton,	3 00
Sherborn, a friend,	2 00
Somerville, Franklin St. ch. and so. m. e. 12.63; Prospect Hill, ch. and so. 4.21;	16 84—513 91
Middlesex Union.	
Ayer, Mrs. C. A. Spaulding,	100 00
Harvard, Cong. ch. and so.	53 75
Leominster, Miss H. M. H., 15; H. M. Knowlton, 3;	18 00—171 75
Norfolk county.	
Grantville, Cong. ch. and so.	10 00
Quincy, B. C. H.	100 00
South Braintree, Cong. ch. and so.	28 00
South Weymouth, 2d Cong. ch. and so. (thank-offering from a friend), with previous dona., to const. E. Lawis, H. M.	20 00
Wollaston Heights, Cong. ch. and so.	6 00—164 00
Plymouth county.	
Brockton, 1st Cong. ch. and so. m. e.	35 00
Hingham, Cong. ch. and so.	16 50—51 50
Suffolk county.	
Boston, Park St. ch. 20; Vine St. ch. m. e. 12.50; Union ch. 3.83; Mrs. Lydia N. Rogers, to const. ALICE ROGERS, H. M. 100; Mrs. M. J. Wiggins, 25; H. R. T., 1.50; (GEORGE ROSS HEWITT, WALTER PAGE HOBART, and ROBERT HALL, are constituted H. M. by Friends in Eliot church),	162 83
Chelsea, Central Cong. ch. and so.	24 29—187 12
Worcester county North.	
Phillipston, Cong. ch. and so.	46 98
Westminster, Cong. ch. and so.	25 00—71 98
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Leicester, Gen's Ass'n's, 187; Ladies' ditto, 146.94; m. e. 30;	363 94
Shrewsbury, Cong. ch. and so. m. e.	40 00
West Boylston, Cong. ch. and so.	41 15
Worcester, Old South ch. and so. 25; Mission Chapel, ch. 2.06; Daniel Ward, 10; —, 3;	40 06—485 15
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Uxbridge, Willard Judson,	10 00

Legacies.—Walpole, Mrs. Abigail Reed, by Nathan B. Edwards, Ex'r.,—balance,

RHODE ISLAND.

Pascoale, Cong. ch. and so. 15 92

CONNECTICUT.

Fairfield county.	
Black Rock, Cong. ch. and so., with previous dona., to const. G. A. Gould, H. M.	85 56
Danbury, 2d Cong. ch. and so.	10 00
Newtown, Cong. ch. and so.	12 00—107 56
Hartford county. E. W. Parsons, Tr.	
Avon, Cong. ch. and so.	65 15
Collinsville, Cong. ch. and so. m. c.	8 47
East Hartford, A. W.	15 00
Enfield, 1st Cong. ch. and so.	50 00
Forestville, J. C. and R. A. Hurd,	6 00
Hartford, Asylum Hill ch. m. c. 16; Center ch., add'l, 9; m. c. 32 62; a friend, in ditto, 33;	329 62
Rocky Hill, Cong. ch. and so.	93 10
Simsbury, Cong. ch. and so.	75 10
Unionville, Cong. ch. and so.	32 84
Wethersfield, Cong. ch. and so., to const. S. W. Robbins, P. Southworth, and M. S. Griswold, H. M.	817 00—965 23
Litchfield county. G. C. Woodruff, Tr.	
Lakeville, Village Prayer-meeting,	8 95
Litchfield, Cong. ch. and so.	32 00
Morris, Cong. ch. and so. 71.60; ditto m. c. 30.15;	101 75
North Canaan, Cong. ch. and so.	42 23
Northfield, Cong. ch. and so.	36 00
Plymouth, Cong. ch. and so.	53 57
Watertown, Cong. ch. and so. (of which from Eli Curtis, to const. T. P. Baldwin, H. M., 100;)	179 27
Woodbury, 1st Cong. ch. and so.	26 74
Annual collection, less expenses,	3 97—463 53
Middlesex co. E. C. Hungerford, Tr.	
Cobalt, Hartford offering,	20 00
Esew, Cong. ch. and so.	17 58
Higancum, Cong. ch. and so.	30 00
Killingworth, H.	3 00
Middletown, 1st Cong. ch. and so.	25 50—96 38
New Haven county. F. T. Jarman, Agent.	
Meriden, Center Cong. ch. and so.	40 00
Milford, 1st Cong. ch. and so., towards support of Rev. R. A. Hume,	213 02
New Haven, Ch. of the Redeemer, to const. H. J. Atwater, J. H. Baldwin, and M. F. Tyler, H. M., 390.17; 3d Cong. ch. and so. 23.55; North Cong. ch. and so. m. c. 4.15; Two Sisters, 2; J. M. B. Dwight, 25; "Ichabod," Yale Theol. Seminary, 5;	472 87
Wallingford, Cong. ch. and so.	60 35—736 24
New London county. C. Butler and L. A. Hyde, Trs.	
Griswold, Cong. ch. and so.	80 70
Mystic Bridge, Cong. ch. and so.	26 31
Norwich, 2d Cong. ch. and so. 501.79; 1st Cong. ch. and so. m. c. 2.20; Broadway ch. and so. m. c. 6.66; ditto for Papal Lands, 97.26;	607 80—714 81
Tolland county. E. C. Chapman, Tr.	
Gilead, Cong. ch. and so., to const. Rev. J. A. Mack, H. M.	65 50
Mansfield, G. F. King,	1 00
Rockville, 2d Cong. ch. and so., to const. W. Spaulding, H. M.	140 00—206 50
Windham county.	
Brooklyn, 1st Cong. ch. and so.	27 00
East Woodstock, Cong. ch. and so.	30 00
Plainfield, a friend,	250 00
West Killingly, Cong. ch., Miss Harriet N. Whitmore,	13 00
Windham, 1st Cong. ch. and so.	19 00
Woodstock, 1st Cong. ch. and so.	26 00—362 00

Legacies. — North Granby, Mrs. L. A. Beutly, by Anson Cooley, Ex'r,	
Plymouth, Miss Ann Darrow, by T. H. Darrow, Ex'r,	106 67
	4,829 97

NEW YORK.

Binghamton, C. L. N.	2 00
Brockport, S. Hubbell,	10 00

Brooklyn, Clinton Avenue ch., A. S. Barnes, 100; Puritan ch. \$3.15; Ch. of the Covenant, 17.40;	
Buffalo, a friend, for Madura,	147 55
Cameron, C. P. Hubbard,	12 00
Candor, Cong. ch. and so., to const. Rev. A. Barnum, H. M.	10 00
Churchville, Cong. ch. and so.	51 69
Crown Point, 2d Cong. ch. and so.	41 77
Flushing, Cong. ch. and so., for Papal Lands,	7 72
Groton, Cong. ch. and so.	35 54
Helen, Linus Kibbe,	67 80
La Fayette, "Members of the church,"	20 00
Lisle, Mrs. M. Orton,	3 00
Miller's Place, Cong. ch. and so.	1 00
New Lebanon, Cong. ch. and so.	46 11
New York, Mrs. E. P. Woolsey,	25 00
Sandy Creek, Cong. ch. and so.	800 00
Waterville, Maria Halsey,	10 00
West Brook, Cong. ch. and so.	1 00
—, a friend,	7 44
	6 00—795 12

Legacies. — Brooklyn, Lewis Chichester, by John M. Stearns, Ex'r,	
New York, Oliver Bronson, by Willett Bronson, Ex'r,	300 00
	2,000 00
	3,095 12

NEW JERSEY.

Newfield, Cong. ch. and so.	23 00
Orange, Valley ch. and so. \$30.91, m. c. 45.05;	476 96—499 96

PENNSYLVANIA.

Hyde Park, Welsh Cong. ch. and so., with previous dona., to const. A. B. EYON, H. M.	
Philadelphia, Charles Burnham, a thank-offering,	5 00
Van Buren, Penn. Synod's Com. on missions, C. P. Church,	50 00
	355 50—410 50

MARYLAND.

Frostburg, Welsh Cong. ch. and so., for Mexico,	10 45
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TEXAS.

San Antonio, S. M. N.	2 80
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NORTH CAROLINA.

Raleigh, 1st Cong. ch. and so.	1 50
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OHIO.

Bellevue, Cong. ch. and so.	16 71
Cleveland, Plymouth ch. and so. 262.06; a friend, 50; Charles Reeves, 10;	322 06
Conesaut, Cong. ch. and so.	43 90
Edinburg, Cong. ch. and so.	31 63
Kent, 1st Cong. ch., annual interest on \$1,000, from Austin Williams, deceased,	70 00
Medina, 1st Cong. ch. and so.	45 00
Paddy's Run, Cong. ch. and so.	28 45
Painesville, Frank Little,	20 20
Plain, 1st Cong. ch. and so.	7 60
Saybrook, Cong. ch. and so., add'l,	20 00
Springfield, 1st Cong. ch. and so., add'l,	16 17
Twinsburg, Cong. ch. and so.	35 00—656 92

Legacies. — Clarksfield, Spelman Felton, by S. P. De Wolf, Ex'r (\$750 previously received).	
Youngstown, Rev. John McCutchan, balance,	135 56
	508 00

1,290 48

ILLINOIS.

Altona, Cong. ch. and so.	10 00
Augusta, Mrs. N. C. Pierson,	25 00
Belvidere, Rev. J. C. Thompson,	10 00
Bunker Hill, Cong. ch. and so.	61 90
Carthage, J. C. and H. L. Rand, 20;	
C. G. Clarke, 1;	21 00
Chesterfield, Cong. ch. and so.	16 00
Chenoa, Cong. ch. and so.	8 00
Chicago, New England ch. and so. (of wh. 27.74 for Papal Lands), 224.67;	
S. B. French, 50; a friend, 5;	279 67
Danvers, Cong. ch. and so.	15 80
Dixon, C. A. Davis,	5 00
East Wauhausen, Cong. ch. and so.	23 25

Elroy, H. Bismeyer,	10 00
Elgin, Cong. ch. and so.	17 25
Evanston, Cong. ch. and so.	65 00
Illini, Cong. ch. and so.	22 00
Jefferson, Cong. ch. and so.	23 00
La Harpe, Cong. ch. and so.	4 00
Lake Forest, Rev. W. A. Nichols,	25 00
Matteson, Mr. and Mrs. J. Marsh,	10 00
Meodon, Cong. ch. and so.	9 25
Morrison, Cong. ch. and so.	15 25
Morton, Cong. ch. and so.	8 05
New Milford, Cong. ch. and so.	8 50
Oak Park, Cong. ch. and so.	30 15
Paxton, S. P. Bushnell,	25 00
Providence, Cong. ch. and so.	10 62
Rockford, 2d Cong. ch. and so.	258 18
Rosemond, Cong. ch. and so.	20 00
Solon Mills, B. R. Crosby,	3 00
Springfield, 1st Cong. ch. and so.	63 72
Sublette, Cong. ch. and so.	7 00
Stillman Valley, Cong. ch. and so.	26 50
Tremont, Cong. ch. and so.	9 32
Victoria, Cong. ch. and so.	5 00
Waukegan, Cong. ch. and so.	8 00
Waupoosee Grove, Cong. ch. and so.	30 25
Wyanet, Cong. ch. and so.	5 60-1,177 25

Legacies. — Crystal Lake, Simon S. Gates, in part, by William D. Gates, Es'q., 500 00

MICHIGAN.	
Calumet, L. S., Cong. ch. and so.	387 41
East Tawas, C. T. Wickes,	5 80
Flint, 1st Cong. ch. and so.	27 85
Jeneseville, S. B. Vrooman,	50 00
Kalamazoo, Plymouth Cong. ch. and so.	31 00
Maple Rapids, Rev. William Platt,	5 00
Pottsville, Mrs. B. Landers,	5 00
Union City, Cong. ch. and so. (of wh. from I. W. Clark to const. Rev. W. F. Day, H. M., 100),	142 10-634 07

MISSOURI.	
Ironton, J. Markham,	2 50
Webster Grove, Cong. ch. and so.	19 95-22 45

MINNESOTA.	
Fergus Falls, Cong. ch. and so.	3 01
Medford, Cong. ch. and so.	10 00
Minneapolis, Plymouth ch. and so.	22 70
St. Paul, Plymouth ch. and so.	45 54-31 25

IOWA.	
Bear Grove, Cong. ch. and so.	5 50
Central City, Cong. ch., Mrs. E. Blodgett, 5; Mrs. O. Blodgett, 2.50; Mrs. M. Blodgett, 1;	8 50
Chester, Cong. ch. and so.	30 00
Cresco, Cong. ch. and so.	11 75
Davenport, German Congregation,	11 00
Decorah, Cong. ch. and so.	42 91
Fairfield, Rev. R. Wilkinson,	5 03
Kellogg, Cong. ch. and so.	32 00
Keokuk, "Signature,"	5 00
Iowa Falls, a friend,	100 00
Manchester, Cong. ch. and so.	35 58
Maquoketa, Cong. Miss. Society,	28 73
McGregor, Cong. ch. and so.	25 50
Mitchel, Cong. ch. and so.	13 25
Monona, Cong. ch. and so.	5 00
Ogdon, Cong. ch. and so.	17 50
Postville, Rev. L. P. Mathews,	4 00
Waterloo, Rev. M. K. Cross,	15 00-394 22

WISCONSIN.	
Beloit, 1st Cong. ch. and so.	31 93
Cooksville, Cong. ch. and so.	2 00
Evansville, Cong. ch. and so.	15 40
Ithaca, Cong. ch. and so.	5 50
Madwaukee, Spring St. ch. and so.	30 00
Mukwonago, Cong. ch. and so.	5 50
New London, Cong. ch. and Sabbath-school,	14 03
Oconomowoc, Cong. ch. and so.	43 50
Ontario, O. H. Millard,	3 00
Potosi, Mount Zion, and Burton, Cong. ch. and so.	2 00

Sharon, Cong. ch. and so.	10 75
Two Rivers, F. Barnes,	4 00
Union Grove, Cong. ch. and so., add'l,	7 00-174 11

KANSAS.	
Diamond Springs, Cong. ch. and so.	3 05
Louisville, Cong. ch. and so.	7 00
Quindaro, Cong. ch. and so.	2 05
Wyandotte, Forest ch. and so.	1 30-13 40

NEBRASKA.	
Ashland, Cong. ch. and so.	14 10
Fontenelle, Rev. R. Gaylord,	00
Kerney, Cong. ch. and so.	2 00
Rock Creek, Cong. ch. and so.	2 80-23 90

CALIFORNIA.	
Napa City, Mrs. E. B. Spencer,	10 00
Oakland, 1st Cong. ch. and so.	135 16
Redwood City, Cong. ch. and so.	21 95-167 14

WASHINGTON TERRITORY.	
Shokomish, Ch. of Christ and s. s.	20 00

CANADA.	
Province of Ontario. —	
Brookville, Mrs. Charles Jones,	20 00
Province of Quebec. —	
Sherbrooke, T. S. Morey, 5; S. F. Morey, 5;	10 00

FOREIGN LANDS AND MISSIONARY STATIONS.	
Mahratta Mission. H. B. Boswell, 150; Mrs. Boswell, 118; Miss Bosanquet, 100; Capt. G. A. Jacob, 60; Major Manson, 50; Major T. Candy, 50; A. Johnstone, 50; S. York Smith, 50; Capt. Hay, 15; H. Webb, 10; Sir George Malcolm, 7.50; J. G. Walt, 7.50; N. Spencer, 5; Miss Fallow, 5;	678 00
Zulu Mission. Umvoti, Monthly Concert col- lec., 1875,	44 61

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.	
Mrs. Benjamin E. Bates, Boston, Treasurer.	
For traveling expenses of Mrs. Edwards, to South Africa,	386 32

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.	
Mrs. R. E. Cole, Treasurer.	
For Miss Rappley's school at Broosa,	500 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, Central Cong. s. s. 50; Biddeford, Pavilion s. s. 1; Bluehill, Cong. s. s. 1; Castine, Cong. s. s. 5.25; K. Sumner, s. s. a class, 1.50; Garland, s. s. a class, 1.50; Harpswell, Cong. s. s. 4.50;	64 85
NEW HAMPSHIRE. — Candia, Cong. s. s. 17.55; Greenland, Cong. s. s. 19; Piermont, Cong. s. s. 12; Kye, Cong. s. s. 6.50;	55 05
VERMONT. — Sheldon, Cong. s. s. 25; West Randolph, Cong. s. s. 43;	68 00
MASSACHUSETTS. — Bridgewater, Central Sgr. s. s., for pupil in Mr. Washburn's school, 40; Leicester, 1st Cong. s. s. 24.54; South Williamstown, 2d Cong. s. s. 10.67;	75 51
CONNECTICUT. — Columbia, Cong. s. s. a.	20 00
NEW YORK. — Berkshire, Cong. s. s., for scholar at Marsovan,	30 00
NEW JERSEY. — Montclair, Thanksgiving-offering of 1st Cong. s. s.	30 00
OHIO. — Claridon, Cong. s. s., add'l.	6 00
IOWA. — Ashland, "Savings of our little one,"	90
WISCONSIN. — Rosendale, Cong. s. s.	11 05

Donations received in November,	\$15,639 29
" for the Debt, in November,	1,851 03
" for Centennial, in November,	40 60

Legacies received in November,	\$17,330 32
	6,529 05
	\$23,859 37

Total, from September 1st to November 30th, 1876, \$86,632 98